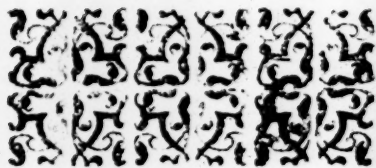




A
S V M M E

or a brieſe collection of
holy Signes, Sacrifices, and Sa-
craments inſtituted of God
even ſince the beginning of
the world, And of the true or-
iginal of the Sacrifice of
the Maſſe.



Imprinted at London
for W. C. 1609.





To the right worshipfull and wor-
thy louer of learning and vertues
Sir Iohn Brett.



Vch as from time to
time haue imployed
their studyes, in publi-
shing those labours
that haue bin thought
worthy the view and
acceptation of others,

haue likewise for the most part selected
such patrons, (as well straungers as of ac-
quaintance) as haue bene knowne and
reputed to be learned, well minded, or
well discendēd: In meaneing which Cus-
tome and p^rescriptiō, (aduenturing the
pardon of your discretion) I haue
unboldned my selfe vpon good notice
taken of your honorable disposition, to
present

The Epistle.

present this Treatise vnto your favorable acceptance, tending to no idle or vnpromitable substance: I humbly intreat you will be pleased to vouchsafe of my goodwill, and fauour a Schollers penne with your gracious acceptation, who answeres in well wishing what he wants in worths. So shall I rest deuoted vnto you, and bestow my future studies to effect matter of better deseruing.

Ever remayning in all humble duty,
ready to be commaunded by you.

W. C.

A SVMMME OR A

briefe collection of holy

Signes, Sacrifices and Sacra-

ments instituted of God euen

since the beginning of the world,

And of the true originall of

the Sacrifice of the

Masse.



IN the time ordeyned before of God, by his vnsearchable and vncōprehensible wisdomē after he had created man to his owne Image and likenes to the end that he might stirre him vppe to feare and obedience, and giue vnto him also some exercise of vertue to acknowledge his God his creator, there were ordeyned many signes Sacrifices and Sacramentes. First to our first Father *Adam* and to his successors being bodily men, were orday

A

ned

2 *Of holy Signes, Sacrifices,*

Trees of life.
Gene 2. 3. Eu.
feb. Theodor.
& Seuer.

ned corporal signes of God, the better to approue and inake knowen his obedience. To wit: *The trees planted in the midst of the Harbor and earthly Paradise.* These trees although they were of no other quality then the other plants, yet they were dedicated & consecrated of God to serue for Sacraments, (that is to say) for holy signes, their qualitie then dedicated & hallowed to serue as a seale for a witnes, attestation & approbation of the godly will. For the infinite goodnes of god willing to make knowen the fellowship, bond, and alliance, contracted with man his creature, created to his owne likenes, hath from time to time ordayned outward and corporall signes which man might see & behold with his corporall eies, to serue for assurance gage, and pledge, of the diuine couenant, like as to our first & common father were ordeined trees, & corporall fruits, lest and giuen vnto him to keep, without wasting, eating, or consuming, in paine of euerlasting death. We must then

then beleue by faith, that the trees and fruites were not signes or sacramentes of vanitie, as a simple picture, but more that vpon them did hange both life and death they containing the signe and the thing signified. *Wherein did consist the* Prouerb. 1. 2. 3. *knowledge and wisdom to feare God, and obey him.* This was the cause wherefore they were called ~~the~~ fruites of knowledge of good and euill, and the trees of life. For in keeping these fruits hallowed, in obeying God, euerlasting life was promised, contrariwise in abusing these Sacramentes in going against the will of God, declared by outward tokens euerlasting death and damnation was gotten.

For other exercises of man toward God, to the end that he might reuerence, honor, & worship him, many & diuers sacrifices were celebrated, yea before the law writtē by *Moyse*. And although the almighty God creator of heauen & of earth hath no need of mans workes, neither is nourished with the bloude of

Sacrifices before the Lawe written.

Psalm. 50.

4 *Of holy Signes, Sacrifices,*

beastes, or fruites of the earth: Yet hee hath alwaies desired to draw man vnto him in feare and outward obedience by Signes, Sacrifices, and Sacraments: In such sort that the sacrifice of the lambe offered by *Abel*, was pleasing vnto God. *Noe* likewise after the great floods passed, in signe of knowledge and obedience toward God did erect an aultar, offered and lifted vp sacrifice of sheepe without spotte, and of birdes, where with he did make sacrifices sounde and pleasing vnto God. By these examples it is easie to know that sacrifices did not begin in the time of *Moyse*: But the innocent and iust lambe represented by the sacrifice of *Abel* (the figure of Iesus Christ) was slaine and offered vp from the beginning of the world.

After the rigor of the flood comen for the punishment of the offences of the tyrants of the earth in signe of reconciliation and couenant renewed, our good God did ordeine the signe of the Bowe in heauen, for a gage and assurance of the

Gene. 4.

Hebre. 11.

Gene. 6. 7. 9.

Apoc. 13.

Rainbow.

Gene. 9.

the diuine mercifulnes. This signe and heavenly Bowe, although before it did appeare in the thicke clouds, a token of raine to come Yet before it had neuer bin a marke dedicated to serue man for a sacrament or holy signe, vntill it was ordeined of God a signe of the couenāt contracted with good Father Noe and his off spring.

Vnto the faithfull Patriarch *Abraham* Circumcision another couenaint and alliance was in the yeare of contracted by the wisedome of G O D, the world 2048. which hee gaue vnto him for a gage and assurance of him and of his posteritie, the outward signe of circumcision to serue for a sacrament and perpetuall marke of the diuine will. It was ordeined vnto him to circumcise his children males within eight daies after their birth, in paine of being reiectēd Gene. 17. from the nūber of those people, which God had adopted or chosen.

To the same people of Israel was ordeyned the Sacrifice of the vnspotted Lambe, the bloud wherof spilt, should Pascall Lambe

6 Of holy Signes, Sacrifices,

Exod. 12.

Exod. 12.

Cloude.

Pillr of fire.

Exod. 13.

The diuision of
the red sea. in
the yeare 2453

1 Cor. 10.

Tit. 3.

preserue the people frō the appointed death in Egypt, the flesh also was ordeined to be eaten, and in celebrating the feast euery yeere in the day called *Pasque*, in signe & cōmemoration of their deliuerāce from *Pharao*s bondage, with the signe of the communion of the flesh of the Pascall Lambe, it was ordeined to eate vnleuened breade seuen daies in paine of death. Other holy signes were sent of God to his elect people, alwaies to draw them to his feare & obedience. As the signe of the cloude, a token of the way to guid the people by day, the flaming and fiery piller to conduct them by night out of the handes of *Pharao* the tyrant. Moreouer the signe of the diuisiō of the red sea of *Arabie* through the midst wherof the elect people of God did passe. By the which wōderful signes, God would signifie the holy sacramēt of baptisme, afterward ordeined by the signe of water which is y^e lauer of regēeratiō & renuing of the holy ghost. During the time that the elect people
of

of God were holden in the wildernes of *Arabia*, to them was ministered food of Manna: heauenly bread, wherewith they were nourished 40. yeares. This holy sacramēt instituted by the power of god was in such great admiration that euery of the people said, *Manhu*, what is this here they did see the heauenly Manna giuen vnto thē without trauell, a signe of the lining bread descēded from heauen and giuing life to all the faithfull.

Exod. 16.

1 Cor. in. 10.

Ioh. 6.

Also another inuicible signe was ordeined of God by the rocke flowing of liuely water in *Horeb* to quench the thirst of thirsty people a signe & figure of the true rock Iesus christ out of whō did issue water & bloud to staunch the thirst of all sinners for euermore.

Water of the
Rocke.

Exod. 17.

Num. 20.

1 Corin. 10,

Iohn. 19.

The signes and sacraments aforesayd, were not onely ordeined of God, but also the law of Sacrificers was published by *Moses*, as signes, figures, and shadowes of the Sacrifice performed by Iesus Christ.

Diuers sacrifici-
ces ordeined of
God in the
yeare of the
world. 2455

The Sacrifices are either publike or

A 4

particu-

8 *Of holy Signes, Sacrifices,*

Holocausta, particulers, some were heue offerings, sacrifices consumed with fire: other were
Diuision of sacrifices drawn out of Exod. Leui, and Num. of beasts slaine, and offered vp to eate, some were of earthly beasts, other were beastes of the ayre. Among the earthly beasts were such as were most obedient as Beafe, and Veale, sheep and Lambe, the Goat & the Kid: Among the birdes also the most tame, the Pigion and the Turtle. Of Sacrifices some were publike, other were particuler, the publike either were daily, or else seuen times a day, or in the new moones, or in time of abstinence, or else in three feasts celebrated in a yeare: To witte, in the daies of sweet breade, when the pascall Lambe was offered and eaten without leuened breade, in the time also of harvest of first fruites, and in the feast of Wine and Oliues toward the end of the yeare. It is commanded every day to offer two Lambes the one in the morning, the other at night after that the Aultar was perfumed with incense and sweet odours. Also some of the sacrifices
Beasts for sacrifices.
Daies appointed for sacrifices.
Exod. 23.
Search the booke of Philo the Iew, and Iosephus.
were

were ordeined for corporall thinges which were offered with shedding of blood, other for incorporal thinges without blood. The sacrifices called *Holocaustes* did cōcerne only the honor of God. because all the sacrifice was consumed with fire, for the which sacrifice *Holocaustes*, the male & not the female was receiued that is to say, the Beaf the Lambe & the Goat of one yeare. For the sacrifice for health it was indifferent to take male or female, alwaies three parts of the sacrifice was reserved for the Priest. To witt, the fat the two kidneies & the kall or the fatte of the flanks. Another difference there is also betwixt the sacrifice for health, and the sacrifice celebrated for sin, for in the one was ordeined to eate all the sacrifice in two daies, & in the other for sin, it was enioyned to eate all in one day onely. By reason whereof some sacrifices were called *Holocaustes*, other for health and other for sinne. The sacrifices for sinne, were diverse as well for because of the persons

Holocaustes
Philo the Iewe
in his treatise
of beasts appointed for sacrifices.

Iosephus lib. 3.
cap. 10 de antiqui-
t. in lat.

Leui. 1, 2, 3, 4.

Sacrifice for
health.

Sacrifice for
sinne.

10 *Of holy Signes, Sacrifices,*

Sacrifice for
the sinne of ig-
norance,

Sacrifice for
the sinne of the
high Priest,
Prince, Magis-
trate & parti-
culer person.

Leuit. 3. 4. 5. 6.

Sacrifice for
the man pollu-
ted.

For the wo-
man deliuered.

Leuit. 12.

Sacrifice for
the Leprous,

Leuit. 14.

Sacrifice for
the polluted
menstruall.

as for the offerings. For he that sinned by ignorance, was clesned by offering an Ewe or a she Goat: but the clesning of sinne done wittingly was clesned with a Ramme. The sinne of the great Priest was clesned by offering of a calf: of the prince by offering a goat & a bul, that of the magistrate with a Goat, that of any particuler, with the offering of a female. The sacrifice for clesning of sin done against God was done with a ram. The sacrifice for a man polluted was with an Ewe or a she goat: for clesning of a woman after her childbirth was a lambe of one yeare, a young pigion & a turtle. For the clesning of Lepre, were 2 birds aliue, pure & cleane, Cedre wood, and Ilope, 2 whole lambes & one Ewe of a yeare with floure and oyle. Another sacrifice also was made for the persō polluted by seed shed or mēstruous, with 2. turtles, & 2. yong pigions. If the great sacrifices did faile, then did they repare to doves, pigions and turtles, thone for the burnt offering, the other for the food of the

the Priests. And in all sacrifices there was pure floure without leuen, salt, incense and oile. And it was not lawfull to offer any thing with leuen or hony vpon the alter. Alwaies in the sacrifice ordeined for the purging of women suspected of adulterie, there was no incense nor oile as in other sacrifices, but for her was offered water mixt with dust or ashes gathered vpon the pauement of the temple. Againe there was another sacrifice celebrated for them which had made the great vowe called *Naserius*, when the time of their deuotion was done, it was ordeined vnto them to offer three sacrifices a Lambe, an Ewe & a Ramme. One (to witte) the Lambe for the burnt offering, the second (being the Ewe) for the saluation, & the third for health. Moreouer the heares of him which made the sacrifice should be cast into the fire with the burnt offering to be burned.

I haue thought good to discourse the diuersitie of sacrifices, briefly to the end
to

Leuen & hony forbidden in all sacrifices. A sacrifice for the woman suspected of adultery. Numb. 5

Sacrifice of the Nazareus, Numb. 6. Philo the Iew in the treatise aforesayd.

12 Of holy Signes, Sacrifices,

to make knowen the great goodnesse of our God who by the lawe of Sacrifices published by *Moyſes*, would (as with a bridle) reſtaine the rude people of *Iſrael*, which could not forget the idolatries of *Egypt* wherein they had beene nourished 430. yeares, vnder the tyranny of *Pharaoh*.

But what ſtraight lawes, what ceremonies & ſacrifices ſo euer were ordeined for them, euer this people did fall to Idolatry abuſing the law of God, and corrupting the holy ſacraments and ſacrifices it ſhall be declared hereafter.

If any man be deſirous to know more of the multitude & diuerſitie of ſacrifices let him reade the bookes of *Philo* the Iewe and *Iosephus* of the Iudaicall antiquities, following that which *Moyſes* hath plainely written in his bookes of *Leuiticum* and *Numbers*.

Another ſigne & ſacrament inſtituted of God by the Arke of the couenant deſcribed in *Exodus*, being a holy ſigne dedicated to receiue the holy and heauenly

The Arke of
witness.

Ex. 25. 27. 28.

uenly answers to the end to bring the people to the remembrance, feare and obedience of God, to honour & accompany the Arke of the couenant. Many other exterior signes were ordeyned of God, as the ornaments and consecration of Priests, specially the ornament called the *Ephod* the which and the sacrifices the Israelites did abuse by their Idolatries.

Another holy signe there was of the purging and sprinkling water ordeined by God to *Moyes* and *Aaron* the high Priest. This sprinkled water was consecrated with ashes gathered by a clean person of the sacrifice offered in *Holocausta*. To witte, of a Cowe all redde without any spot, and which had neuer bin laboured. The Wood ordeyned to make the fier for the burnt offering was Cedar & Hisope, Purple with Crimsin. With this water were sprinkled polluted persons for the purging and cleansing of their corporall defilings.

Purging water
consecrated.
Numb. 19.

At the entryng of the Temple or Tabernacle Exod. 38.

bernacle was a Lauer made of Brasse, & forged first with the images of the women of Israell, in this Lauer was put the sprinkling water wherewith the sacrificers are sprinkled, before the celebrating of their sacrifices, to the end they might be purified and obtaine grace & remission of their sinnes.

After the death of the great Priest *Aaron*, the people of Israell vnthankfull to God for the goodnes sent them of him, murmuring as annoyed with the heavenly Manna freely giuē vnto them for their noriture, were punished by the biting of venemous serpēts. But the merciful God gaue vnto them an holy signe whereby they should be saued and restored to health (to wit) the brasen serpent, lifted vp in the aire a figure of Iesus Christ crucified.

Brasen serpent
Iohn. 3. 7.

These were in summe the most part of the signes sacrifices and sacraments ordeyned of God in the first Church of the Israelites, figures of the true and perfect sacrifice performed by Iesus Christ,
the

the true Messias and euerlasting Priest,
sitting at the right hand of God the Fa-
ther.

Now resteth the summe to bring forth,
how man by his owne proper fault did
fall in obliuio and disobedience of God
his creator, abusing Gods fauour, and
corrupting the holy signes, sacrifices, &
sacraments ordeyned to him.

Sacraments
brokē by *Adam*
Gene. 3.

What perswaded our first father and
his companio to bidethemselues at the
hearing of Gods voice but because they
had abused the holy signe, and broken
the lawe of the fruits to them forbiddē.
This holy signe which our first and v-
niuersall father had abused, was the ori-
ginall of other vices and corruptions
hereafter described, into the which all
men are fallen fauouring of the corrup-
ted lumpe of *Adam*.

Leauing the particuler corruptions of
the signes, sacrifices and sacraments be-
fore the law written by *Moyes* we will
begin to bring forth briefly the most
notable error committed by the most
great

Corruption of
the sacrifice by
Aaron, *Exo. 32*
Deut. 9.

great sacrificers, as Kings, Priests and others hauing the chiefe gouernement of the people.

When *Moses* was abiding in the mount *Synay* to receiue the commandements of God, his brother *Aaron* the high Priest forged a calfe of gold, of the golden earrings giuen vnto him by the people of *Israell*, he builded an autler offered incense, and celebrated sacrifice causing the common people to worship the molten Image.

Was not this an abusing of the Sacrifices ordeined of God, and a corrupting of the true vsage of the same, in causing the calfe to be worshipped in place of the slaine and offered sacrifice, as it was appointed in the law: His sonnes also *Nadab* & *Abihu*, were not they consumed with fire, for abusing the vse of sacrifices in taking vnhalloved wood and corrupting the law? The people of *Israel* vnthankfull for the goodnes done vnto them in being deliuered from the Pharaõical captiuitie, did they not mur-
mure

Corruption of
the sacrifice by
Nadab. & *Abi*.
hu. *Leui*. 10
Numb. 11,

mure against the holy sacrament of hea-
 uenly Manna, when they did disdain
 and contemne this bread of life, and de- *Iosua,*
 manded flesh to eate : *Achan* the sonne
 of *Charmes*, did not he violate the lawe
 of the holy signes, when he committed
 sacriledge, and kept backe the spoyles
 of *Ierico* vowed & consecrated to God
 for sacrifices : If any more curiously de-
 sire to see the continuall abuses and cor-
 ruptions of the people themselues, let
 him reade the histories of the Iudges of *Iudg. 2. 3. 6. 8. 9*
 Israel, and in all times he shall find man
 neuer to be content with the true wor-
 shipping ordeined of God. But in steed
 of outwarde signes ordeined of God to
 draw the people to feare and obediēce,
 they haue forged inuentions. And in
 place of reuerencing the alters and arke
 couenant in the name of the only God
 being (outward sacred signes :) The Is-
 raelites infected with the Idolatries of *Iudges. 10*
 their neighbours, the Syrians, Sidoni-
 ans, Moabites, Ammonites and Philis-
 tines did erect alters vnto their strange
 B Gods

18 Of holy Signes, Sacrifices,

The vngentle
sacrifice of Je-
phtha. Iudg. 11.

Iudg. 8. 9:
Idolatry by the
Ephod,
Iudg. 17. 18.

Gods, *Baal* and *Astaroth*. *Jephtha*, Iudge and Captain of the Israelites, did not he corrupt the lawe of Sacrifices when he sacrificed his owne proper daughter, excusing himselfe by a vow, which hee made, which was not appointed to him of God: The holy signe ordayned of God for the high Priest to celebrate sacrifices in (called *Ephod*) the vppermost garment was not it abused by *Gedeon*, captaine of the Israelites, when as of the spoiles of the Madianits and of their earrings he made an *Ephod* of gold, whereby the people fell into great idolatrie? How long time was this holy outward signe *Ephod* abused (an Image being erected by the mother of *Michas* in *Silo*, Priests & sacrificers appointed expressly to sacrifice thereunto, an Altar builded and the true vse of sacrifices corrupted: So long as the temple continued in *Silo*, into what wicked manners did the Priestes and sacrificers fall, which were ordeined of God for the ministrie of sacrifices and holy sacraments, when they

they vsurped by long possession to haue this priuiledge of the people, that when they did sacrifice, & the flesh of the offered sacrifice was seething, their boy or seruant hauing a three grained fleshs hooke of yron in his hand, had liberty to catch out of the pottle or caldron all that he could cary with his hooke. Further the leuiticall tyranny was such, that this seruant of the Priest had libertie to demand of the sacrifice giuer, flesh to roste for the sacrificer, otherwise to take it by force euen as he would. Was not this a great abuse and detestable corruption practised by the Priests and chiefe sacrificers, vnder the pretēce of sacrifices: What greater corruption can be declared, then that of the sonnes of the chiefe Priest *Ely*, called *Ophni* & *Phinees*? Who vnder the pretēce of deuotion comitted shamefull whoredome with the couered women behinde the holy Tabernacle instituted of God, for the which wickednes they were miserably slaine, and the Arke of couenāt taken away by the Phi-

1 Sam. 2.

Ophni Phinees,
corrupters of
the sacrifices.
1 Samuel. 4.

20 *Of holy Signes, Sacrifices,*

1. Samuel. 7. 6.
The ark of
the holy cove-
nant.

Against corrup-
tion of holy
signes.

2. Samuel. 6.
Uzzah.

Olias.
2 Chron. 26.

listines. Which they set in the Temple of their God *Dagon*, but God not suffering this holy signe thus to bee prophaned, threw downe the Image *Dagon*, & sent grieuous punishments to the Philistines in such sort that they were constrained to restore the Arke of the covenant of God. This holy signe was so precious that forasmuch as the Bethsamites (which were not of the order of the Levites) had abused it 50000 of the common people and 70. of the chiefe rulers were rooted out and slaine by the vengeance of God. This example might make all those to tremble which enterprise to abuse the holy signes and sacraments ordeyned of God.

Uzzah also for that he abused the same sacred signe (notwithstanding that hee did it of a good intention) for to lift vp the Arke of witnes hanging to much on the one side was hee not punished with death? Of others abuses committed by the Israelites, there is many examples, *Olias* was punished with leprosie for abusing

sing the sacrifices, in taking vpon him
 the ministry of encensing appointed
 to the priests onely. Saul he first elected
 King of the Israelites was slaine and his ^{Saul.}
 kingdome given vnto another (as was ^{1 Sam. 13.}
 declared before of Samuel) for abusing ^{Ioseph. lib. 7}
 the sacrifices, and suffering his people ^{cap. 4. of the}
 to commit the like abuses. His succes- ^{Iewes antiqui-}
 sours in the kingdomes of Iuda and Is- ^{ties.}
 rael haue not they alwaies continued in
 abusing and corrupting the sacrifices
 and sacraments ordeined of God, when
 they did offer sacrifices to the Gods,
Astartoth of the Sidonians, to *Chaxios*
 of the Moabites, and to *Melcom* or *Mo-* ^{1 Kigs. 8, 11.}
loch of the Ammonites, in so much that
 they builded temples and oratories, e-
 uen to offer incense, and to doe sacrifi-
 ces vnto them.

Jeroboam king of the Israelites, did not ^{Hieroboam.}
 only cause a golden calfe to be erected, ^{1 Kings. 12.}
 as the high Priest *Aaron* had abused be-
 fore, but also did ordaine two golden
 Kine in the two Temples of *Bethlel* and
Dan, and ordained strange Priests cor-

22 *Of holy Signes, Sacrifices,*

1.Kings.14.

rupting the law of God, and causing them to doe sacrifice after the fashion of *Aaron*. This Idolatrie and corruption of sacrifices did continue among the Israelites more than 400. yeares during the raigne of their kinges, who had taught them to corrupt the true vse of the sacrifices in chapels, and particuler oratories builded on the tops of hills and thicke forrests consecrated, in violating the law of sacrifices ordained by God in the holy temple, within the holy cittie. For particuler examples, of the abuses committed against the true vse of sacrifices, the historie of *Maacha* mother of king *Aha* is manifest, who erected an Image of the God *Pan*, and did consecrate and dedicate vnto him a thicke forrest, offering sacrifices vnto it.

Achab.

1.Kings.16.

Achab another king of the Israelites did erect an Altar, and made sacrifices to the God *Mars*, otherwise called *Baal*. vnto whom he dedicated a groue, to satisfie his wicked wife *Iezabel*.

Hee caused also another Altar and
Temple

Temple to be erected to the God of the Tyriās, he ordained Priests, Sacrificers, and instituted foure hundred false Prophets. His sonne and successour *Ocho-* *Ochofias*, *fias* taught of his father to corrupt the vse of the sacrifices, did not onely offer to *Bael* (otherwise called *Mars*) but went forward in greater abuse, he builded a Temple vnto the God of Accoronites called by *Iosephus*, *Myos*, and by the Greekes *Priapus*, vnto the which God, he did sacrifice.

To be short, what more abominable corruption can bee described, then the inuention of the fire Purgatorie; where with the Israelites did transgres, causing their children to passe through the fire in Tophet, a valley of the sonnes of *En-* *non*, sacrificizing vnto the God *Moloch*. This corruption of sacrifices, notwithstanding that it was in the time of *Moses*, yet the Idol *Moloch* in the valley of *En-* *non*, was not cast downe till the raigne of King *Iosias*, more then nine hundred yeares after *Moses*. Neuertheles this

Ioseph, lib. 8.

chap. 10.

Ochofias,

2. Kings. 1.

Ioseph, lib.

chap. 1.

Purgatorie,

2. Kings. 16.

2. Kings. 16. 23.

In the booke

Alcoran.

Asoar. 29. 46.

Asoar 5.

ignem gehēnā

non nisi nume-

ro dierum pre-

terminato ani-

mas sentire do-

cet Alcor. liber

& ad diem veri-

tatis omnes

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accedere ope-
rum uorum
mercedem ac-
septuras alior

abuse doth continue among the Arabi-
ans and Affricans to this present, so that
the Alcoranists and Mahometists haue
this beliefe, that the soules of the depar-
ted, must passe through the fire to bee
purged and purified from their offen-
ces.

Cause of the
corruption of
sacraments,

Apo 83.

Deut. 10, 30.

By this brieft gathering a man may
clearly perceiue that from the begin-
ning of the world man by his owne fault
hath fallen into the bottome of error
and corruption of holy signes, sacrifices
and sacraments, ordained to him of God.
But the principall abuse, whereof is
sprung the originall of all Idolatrie, en-
tered by this meanes, that fleshly & car-
nall men did sticke more to the visible
signes and outward ceremonies, then to
the things signified by the Sacraments:
for in place of circumcising their
hearts, and cutting away of the old skin
of sinne, to be regenerated and purified
by the blood of the heavenly sacrifice
offered before all worlds, they haue ta-
ken circumcisiō carnally for the cutting
of

of the carnall skinne:

Wherefore did they not follow the interpretation of God, by *Moyſes* to circumciſe the foreskin of their heartes? Wherefore did not the children of *Iſrael* gae credit to the good prophet *Ieremie*, which admoniſhed them of the ſpiritual circumciſion, and to circumciſe the ſorekinne of their hearts, in putting away the foreskinne of their naturall corruption. The like is come to paſſe of the ſacrifices and holy ſignes ordained of God, for figures of the ſacrifice fulfilled by *Ieſus Chriſt*: For the carnall man reſteth in the corporall blood of earthly beaſts, where he ought to liſt vp his ſpirit to heaven to comprehend and conceiue that which is figured and ſignified by the ſacrifices of beaſtes offered vp. For this therefore the iuſtice of God is declared by the Prophets.

Ierem. 4.

What neede haue I (ſaith the Lorde *Eſay. 1.* God) of your ſacrifices? I am weary of your offerings of ſheepe. Moreouer, I take no pleaſure in the blood of beaſts,
lambes,

26 *Of holy Signes, Sacrifices,*

lambes, and goates offered. Wherefore
trauell you to addresse Altars vnto me?
I will none of your offerings and vaine
sacrifices, I abhorre your incense, I can
not suffer your new moones, your Sab-
baths, your assemblies, and your feasts:
all is but vanitie. I hate your feastes of
new moones (O Israelites) and your
solemne feasts. I am wearie in suffering
so much. You haue goodly directed
your prayers vnto mee, I will not heare
you any more, for the abuses which you
haue committed with your handes em-
brued with bloud. Moreover I will not
receiue of the house of Israel any Bull,
because your sacrifices are not pleasing
vnto me. I am as well pleased with the
offering of a beast, as with the murthe-
ring of a man, and with the offering of
Incense, as with the worshiping of an I-
doll. Wherefore then (saith God) doe
ye take so much paines to seeke Incense
vnto *Sabba*, and odours from far coun-
treies, to offer and make sacrifices vnto
me wherein I delight not? Who hath
moued

Psalme. 51.

Esay. 66.

Ierem. 7.

Eccle. 7.

moued you (O Israelites) to erect images vnto the Gods *Moloch*, and the star *Rompham* during the time that you were in the Wildernesse, where I did nourish you with my heauenly Manna? Your feasts be odious vnto me, your offerings, oblations, and sacrifices for the health, I will reiect, your offerings do displease me. After what manner should one prepare himselfe to God? Shall it bee by sacrifices of Bullocks of one yeare? Doth God take pleasure in a great number of sheepe offered vnto him? Or in a great quantitie of holy oyles? To him saith the Prophet shall I offer of the first borne, for the remission of finnes.

AMOS.5.

Mich.6.

Our good God hath very cleerely declared that seruice which he commaundeth, follow equity, loue mercie, and of an humble and contrite heart, fall downe before him, for obedience is more worthy then sacrifice, or the fatte of offered Rammes.

Psal.51.

What gaue an occasion to God to
put

1.Samuel.15.

put away those sacrifices and sacramēt which hee himselſe had ordained, but the abuse and corruption which the Israelites had cōmitted, taking ouer groſſly the signes and ceremonies, ordained to draw them to feare and obedience?

For in place of conceiuing that which was figured by the signes and corporall sacrifices, they did rest in the fleſhe of the beaſtes offered. And in ſtead of cutting away the foreskinne of their hearts, they rested in the carnall circumciſion, and in the meane time turned away from the true worſhiping of God, addreſſing themſelues to creatures. As to ſtarres, to the queene of heauen, and other ſtrange Gods, offering to them incenſe, building for them temples, preparing for them prieſts, chaplaines and ſacrificers to offer vnto them oblations and ſacrifices.

Moreover to accōpliſh this corruption they did ſacrifice with the bloude of innocents offering of them and cauſing them to paſſe through the fire of
Pur.

Purgatorie in the valley of *Tophet*
Wherefore (for the abuse committed
by the children of Israel against the ho- ⁴ *Eldr. 1.*
ly sacraments, sacred signes and sacrifi-
ces ordeyned of God) it was saide vnto
them by the Prophets, that God would
no more of their feastes, of their newe ⁴ *Eldr. 1.*
Moones, of their circumcision, nor of
their sacrifices, celebrated by people i-
dolatrous and full of bloud.

When the vnsercheable wisedome of
God did perceiue the hardnes and infi-
delity of the people of Israel, which did
euer continue to commit idolatry, by
corrupting the holy signes, sacraments,
and sacrifices in place of acknowledge-
ing the infinite goodnes of God, which
had deliuered them from the Pharaoni-
call tyranny, which had nourished them
in the Wildernesse, which had brought
them into the fruitfull lande promised
vnto them: and which so many times
had succoured them in the warres a-
gainst their neighbours, the Cananites,
Moabites, Madianites, Philistines, Am-
monites

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monites, Syrians, Sidonians, Sicyonians, and other enuious people: Neuertheles this rude people did continue in their idolatries taught them by their Priestes, Sacrificers, Kinges, and Princes, without turning to the true worshipping of one onely God.

Wherefore after the great mercy and long tarying of the iust Iudge, which by all manner corrections woulde haue brought againe his people by diuine vengeance particularly; as by raising vp of warres, by captiuity & bondage, by diuiding of the kingdome parted betweene *Roboam* and *Ieroboam*, the successors of *Salomon* plunged in the depth of idolatry, in inward warres among the people diuided, and by other scourges accustomed to correct those whom God doth fauour, to the end to bring them to his feare and obediēce. In the end these people, to much hardened and waxen old in their Idolatries, were taken into miserable bondage, vnder thy tyranny of Infidels, Assirians, & idolatrous

latrous Babylonians, their Realmes quite ouerthrowen.

But within a little while after that this selfe same people, by the great mercy of God was deliuered from the hands of vnfaithfull tyrants, was set againe at liberty, and was restored to their land of promise: they fell againe to their Idolatries, more then euer before, vnder the gouernement of their Sacrificers and high Priestes, which ioyned the temporality and spirituality so together, that they were clad with Scepter, Roial and Crowne. Then succeeded the heresies of the Pharisees, of the Saduces, Essenes, Galileans, Masbutheens, Hemero-baptistes and Samaritans, corrupted by the diuersity of strange nations which had inhabited and subdued the country of Samaria, neere vnto Iudea.

Ioseph. 13. cap. the Iewish antiquities.

Iosephus in the booke of the antiquities of the Iewes.

For the Babylonians did worship for their God *Soccobenoth*, the Cutheens & Persiās hauing for their God *Mergal*, or *Mergel*, the Hematēses, called vpō their God *Asima*, the Ananoys did worship their

32 *Of holy signes, sacrifices,*

their God *Nebahaze* and *Thartace*, the *Sepharuainenses* did hold vpon their Gods *Aramlech* & *Animelech*.

Vnto the which Gods they sacrificed their children causing them to passe through the fier.

Thus then, when all kinde of Idolatrie was spread among the *Isralites*, the sacrifices were altogether corrupted, the *Priettes* became byers and tellers, couetous tyrants and Idolaters, the people paid tribute to the tyrants of Rome, their countrey of *Iudea* made one with the Prouince ioyning vnto *Syria* vnder the power of the *Romains*. The order also, the lawe & election of the high Priests was corrupted, & their dignitie abastarded altogether, inso much that without regard of the *Leuiticall* race, the high priestes were appointed by *Consuls* or *Lieutenants* of Rome as pleased them. And whereas before they continued during their liues, now they changed yeerely. And when as the Scepter was taken from the stocke of *Iuda*,
and

Iosephus lib.

15. cap. 7.

Iosephus lib.

18. cap. 3.

Eusebius lib. 1.

cap. 2.

Genes. 49.

and her kingdome quite ouerthrowne,
as before it was prophecied: The incō-
prehensible greatnes of God did mani-
fest it selfe by his sonne begotten before
all worlds, which did so humble him-
selfe, that he tooke humane flesh of the
virgins wombe to redeeme his people,
and restore them to grace before God.

For as in *Adam* by his breaking and
abusing of the holy signe giuen vnto
him to keepe, all the lumpe of mankind
was corrupted with the leuen of sinne:
Euen so by the second *Adam* Iesus
Christ we are by grace purged from our
offences. To our first and vniuersall fa-
ther Adam was giuen a holy signe to
exercise his obedience, and to his suc-
cessours was giuen other holy signes sa-
crifices & sacraments instituted of God,
as the tree of life, the fruits of the tree
of knowledge of good and euill, the
raine-bowe, circumcision, the lambe
without blemish, the bread without le-
uain, the cloud, the fiery pillar, the red
sea diuided, the heavenly Manna, the
C water

A conferring of
Adam with Ie-
sus Christ.

34 *Of holy Signes, Sacrifices,*

water of the rocke, the immolation and offering of beasts for sacrifices, the arke of couenant, the brasen serpent, the purging water, the Temple builded in the middelt of the holy Citie: All which sacred signes, sacrifices and sacraments, were figures of that which was accomplished by Iesus Christ.

Iesus Christ
the tree of life.
Apoca. 2.
Rom. 11.

For first hee was the true tree of life, planted in the midst of the garden of God, in whom and by whom we which were bastard trees are grafted and set, to the obtaining of eternall life: hee hath giuen vs the keeping of the fruites of the tree of wisdome by his holy gospell, and commaunded vs to keepe it whole without abusing, without corrupting, without adding or diminishing, in paine of eternall death.

Rainebowe,

He hath bin as the celestial Bow bended in the aire to assure vs of the bande and couenant contracted between God and vs that wee should bee no more drowned in the floud of sinne. He was circumcised to accomplish the lawe in himselfe,

himselfe, that hee might cut away the Circumcision,
foreskinne of our hearts, to spoyle vs Gala. 4.
of our old corrupted skinne in Adam.
He was the flame in the burning bush, The burning
taking flesh in the wombe of the virgine bush.
conceiued by the grace of the holy
Ghost, without the seed of man, the ho-
ly virgin as the bush, remaining neuer-
theles perfect and vncorrupt. Hee was
sacrificed as the iust & innocent Lambe, Pascall lambe,
his blood being shed to preserue vs frō John. 1.
the tyrannie of Sathan, and to open vnto Hebr. 13.
to vs the passage into the lād of promise
the kingdome of heauen. He is the true
bread which came downe from heauen, Bread of life;
without leauen, without corruptiō, and Iohn. 6.
spot, whereof wee must eate for our spi-
rituall nourishment, to the ende we may
celebrate the feast of the Pharaonicall
passage in the land of libertie. Hee was 1 Cor. 5.
the cloude, the fiery pillour, the red sea The cloude, fi-
diuided, which hath conducted vs, rie piller and
which hath deliuered vs from the hands red sea.
of ourenemies, out of whose side ope- 1 Cor. 10.
ned, came blood and water for our sal- Iohn. 19.

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uation and redemption.

The heauenly
Manna, the
rock flowing
water of life.
1. Corin. 10.

Sacrifice.
Heb. 7. 8. 9. 10.

Heb. 9.

The arke of
witnes.

Brasen serpent
Iohn 3.

Temple of
God.
Iohn 2.

He was the heauenly Māna sent from heauen to nourish vs for euer, and the true rocke from whence flowed water to quench the thirst of all those for euer, which thirst and belecue in him. It was he that made the sacrifice of health for the defacing of our sinnes, the sacrificer and sacrifice, the offering and offerer abiding for euer a sacrificer at the right hand of God his father. He entred into the heauēly sanctuary, builded not with the hands of men, but with the hand of God. He was the true Arke of couenant & appoyntmēt, by the which God did manifest and declare his oracles and in the which he did rest to accomplish his diuine and incomprehensible misteries. He was as the brasen serpēt fastened to the crosse, to giue health to the sicknesse of al those which did turne toward him, and behold him in faith.

He was the true temple of God wherein the holy ghost doth dwell, in whome and by whome one God in trynity is worship-

worshipped. Hee was the true and holy sacrifice whereof was made the purg-
 ing water for the cleansing of all spots, hauing by his owne ashes, that is by his owne bodie offered vp, sprinckled and watered with water issuing out of his side, all people beleeuing in him.

The host and holy water.

John 19.

The ceremoniall law being thus accomplished not by figures, but really executed by the incarnation, death and resurrection of Iesus Christ, our Sauiour, our mediatour, our euerlasting sacrificer, and mercy obtainer, the infinite goodnes of God was yet more manifested by the new band, new covenent and new comming of the son of God incarnate: For by his new testament confirmed by the death of the testator, he hath made vs fellow heires and inheritours of the kingdome of heauen with God.

Heb. 9.

Rom. 8.

For assurance of this heauenly succession gotten to vs by grace, after that he had finished the ceremoniall law, and abolished the same (as we haue shewed)

S. Augustine
in his 3. booke
of the christian
doctrine. cap. 9.

by the sacrifice perfectly made by the
euerlasting Sacrificer, there were left
vnto vs two sacred signes and holy sa-
craments, wherein God hath vsed more
fauour and more special grace, than euer
hee did before his incarnation, in this
that hee hath deliuered vs from the ser-
uile law of circumcision, of difference of
meates, and of diuers sacrifices ordai-
ned in the first Church of the Israelites,
and in discharging vs of this heavy bur-
then, he hath so much the more comfor-
ted vs in ordaining vnto vs for a memo-
rie and remembrance of our regenerati-
on and life euerlasting, two holy sacra-
ments, vnder two holy signes. To wit.
the water of Baptisme, & the bread, and
wine, for the partaking of his bodie,
and that his grace might extend to all
nations, God did choole those tokens &
signes which were, most cōmon & easie.

Sacraments of
the new Testa-
ment.

For Circumcision was a speciall
marke for *Abraham* and his posteritie,
the which Circumcision other nations
were not accustomed to vse, although

Herodote

Herodote a Greeke in the history which he writeth of the manners of the Egyptians, doth attribute vnto them the custome to circumcise, especially their Priestes. But it is easie to coniecture, that hee had heard speaking of the Iewes dwelling in Egypt for the space of foure hundred and thirtie yeares obseruing the circumcision. Moreouer the Circumcision was ordained for the men onely, and not for the women: there was also a day set for Circumcision, the eighth day after the natiuitie: and the cutting of the skinne was painful and greuous. But the grace of God hauing abolished by his incarnation and perfect sacrifice, the rigour of the ceremoniall law, as wel for the difference of meates as of dayes, hath left vnto vs by his new will and couenant, the holy signe of water common to all, as well men as women, without difference of dayes, & in this holy sacramēt the child baptized feeleth no grief, as he did feele in cutting of the skinne.

Herod. lib. 2.

A comparing
of the circum-
cision with
baptisme.

Exod. 12.

Genes 17.

Num. 19.

This signe of water, to represent vn-

to vs the purging and cleansing of our finnes by the bloud of Iesus Christ, was common not onely to the Iewes, which were wont to vse their cleansing water, but also to the Gentiles and all nations who had in vse the cleansing and washing with this water called *Lustrall & Expiatorie*, as may appeare by reading of auncient histories.

To the end then that the grace of God, by Iesus Christ might extend to all the world generally, to all nations, countries and prouinces, as well circumcised as vncircumcised, Iewes as Gentiles, God did choose the signe of water most common, so much the more applying it to the commeditie of man to draw him to feare and obedience. By the which signe hee instituted the holy sacrament of baptisme, for a note & assured marke of our regeneration, and purifying, represented sacramentally by the vertue of the holy ghost, in the which sacrament God doth assist and assure vs to be borne a new and made one with Christ
Iesus,

Tit. 3.
Galath. 3.

Iesus, to be renewed & made members, of his members, and that he will receiue vs as clad and incorporate into him and by him.

Like reasons might be brought for the other holy Sacrament ordeined of God by his new Testament, to wit, of bread and wine. Which signes, tokens, figures and notable formes, all nations haue beene accustomed to vse in their sacrifices, oblations & ceremonies, concerning their religions, as well circumcised as vncircumcised, as well Iewes as Gentiles. Also the two kinde of foodes for the nourishmēt of man, are cōtained vnder bread and wine: For these causes our good God desiring to drawe vnto him all nations, to nourish and minister most necessarie food vnto thē, did institute the cōmunion of the body & bloud of our Sauour Iesus Christ vnder the formes, holy signes and sacramentes of bread and wine: For as we are assured by the marke and element of water in baptisme to be regenerate and renued

Sacrament of the holy supper of Iesus Christ.

in

in the body and bloud of Iesus Christ, represented by the sacrament of holy water, by the vertue of the holy Ghost: Euen so are we nourished by the communion of this body and bloud represented really by the Bread and Wine, consecrated for spirituall foode & nourishment euerlasting, and quickening by the power of the holy ghost, wherein God saoured vs much in discharging vs of bloody sacrifices ordeined in the first Church of the Israelits, which were wont to be charged with many and diuerse sacrifices celebrated with the shedding of the bloud of earthly beastes. after the diuersity of offences, and persons offending. All which sacrifices were ended, and put away by the shedding of the bloud of the iust and innocent Lambe, Iesus Christ, which by his perfect sacrifice hath vtterly abolished all other sacrifices, reseruing vnto himselfe the dignity of the great and euerlasting Sacrificer, sitting at the right hand of God his Father. But he hath saoured

uoured vs so much, that in place of the abolished sacrifices, he hath instituted the two holy sacraments before mentioned to assure vs of our regeneration, our purging, our adoption, our nourishment, & eternall life, giuen vs by the blood of our Sauour Iesus Christ,

But as the Israelites too grosse, and carnall, did rest in the exterior signes, corrupting the true vse of the sacramentes and sacrifices giuen vnto them of God: Euen so like abuse, yea, greater corruptions are come vnto our two holy Sacraments left vnto vs by the new testament of Iesus Christ, for the sacrament of Baptisme succeeded in the place of Circumcision, man (conceiued of corrupted clay) would not bee contented with Gods holy institution; But some haue brewed and corrupted the vse of the holy sacrament of Baptisme with adiurations and coniurings, iuggling of salt, of oyle, of tapers, creame, blowings, hoodes, or biggins, with an infinit number of crosses, on the forehead, on the

Corruption of
the Sacraments.

Sacrament of
Baptisme corrupted.

cies

Theodor. in his
booke of the
fables of here-
tiques.

*Ca. sine. Ca. post.
quam de conse-
cratione di-
finit. 4.*

Ephetah .per
Satyr. 2.

Gala. 3.
Ephc. 4.
1 Cor. 15.

eyes, on the nose, on the backe, on the
breast, on the shoulders, on the mouth,
to chase away Deuils: For the Massali-
ans heretikes authors of coniuring, and
crossing, do say that the child borne is
accompanied with his Spirit or Deuill,
which cannot be chased away but by
adiuration and coniuring. And for this
cause, this holy sacrament of Baptisme
hath beene corrupted so farre, that they
haue added thereunto strange termes of
the Syrian language, with spettell and
purging sniuell,

What greater corruptions coulde
there be described then these abhomi-
nable inuentions, as if the blood of Ie-
sus Christ had not beene sufficient for
our regeneration and purgation: And
as if God had not beene of power suffi-
cient to perfect and regenerate vs by
the holy signe of water representing the
blood of Iesus Christ, if there were not
spettell coniured sniuell, oiles, salt, big-
gins, creame, torches or tapers, or milke
or hony inuented by other Heretikes.

Other

Other more subtile Magicians, Pithagorians instructed in the Massalian doctrine haue added moreouer to pronounce twentie times ouer the man child presented to Baptisme, the name of a Deuill (which they say) doth accompany him, by that meanes to adiure and coniure him away. And at the Baptisme of a wench, to say the same thirtie times. Was there euer such detestable corruption in the sacrament of Circumcision? Wherefore (O Massaliās) haue you bruised your oiles, in the holy Sacrament of Baptisme? Following the heresie *Marcius* & *Marcosus*, which commanded to anoint the childrē that were to be baptized. The holy signe of water instituted by the hand of God, was it not sufficiēt to represent the precious bloud of Iesus Christ for our regeneration & purification, without brewing of greekes, of oile, of spettel & other minglings, inuēted by the corruptors of the holy sacraments: The body and bloud of Iesus Christ, wherewith wee be clad by the holy

Tertullian in his booke of the crowned Souldier.

Epipha. lib. 1
tom. 3. heres. 34

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holy water of Baptisme was it not sufficient to preserve vs from all tempestes without borrowing of Biggins and Criesomes? And for another more great corruption and abuse it was permitted vnto women to baptise, following the error of the Marcionistes, Quintilians Cataphrighes, Montanists, Pepuzians, Priscillians and Artotirites. Was it euer permitted vnto women by the lawe of God to administer the holy sacraments or sacrifice instituted in the first Church of the Israelites, or in the newe Testament of Iesus Christ? In the History of *Moses* it is recited, how that his wife *Sephora*, moued with a womanly rage, tooke the stone or knife wherewith she circumcised her sonne, but it is not written that shee or any other her like, hath at any time beene permitted to minister the holy sacraments by such corruptions of the holy sacrament of Baptisme: Many heresies haue sprong vp by the Catapaptists, Anabaptistes, Antipedobaptists and other heretikes, & seismatikes which,

Tom. 1.

Epaph. lib. 1. heres. 42. & lib. 2.

Tom. 1. heres. 49.

Exod. 4.

which not contented with the pure and sincere institution of God, did more rest in the outward signes, then in that which by them was represented in spirit. He that desireth to know more particularly the abuses and corruptions inuented at diuerse times by diuerse humours of men, let him read our Ecclesiastical commentaries. It remaineth presētly to come to the corruptions of the other holy sacrament of the supper and communion of the body and bloud of Iesus Christ. By this short discourse, a man may cleerly know how variable and fraile man is, alwaies hauing abused the grace of god. For like as from the beginning of the lawe and instruction giuen vnto them, the people of Israel did euer corrupt the true vse of sacrifices, holy signes, and sacraments ordeined of God : euen so is it come to passe of the lawe of God by Iesus Christ, hauing instituted the maner to communicate his body and bloude vnder the figures and holy signes of bread and wine. The which holy sacrament

Sacrament of
the supper cor-
rupted.
1 Cor. 11.

Ecclesiasticall
historic.

Histo. tripart. lib.
9. cap. 37. & lib.
11. cap. 5.

Euseb. lib. 5. cap.
24.

Histo. tripart. lib.
9. cap. 38. & 39.

ment was abused in the time of the Apostles by the Corinthians: Against whom the holy Apostle did write epistles, to the end to bring them to the true & sincere obseruation of this holy Sacramēt. Let no man therfore hereafter thinke it strange if the successors of the Apostles, from time to time haue corrupted the true vse of this holy Sacrament. And the more they were distant from the time of the Apostles of Iesus Christ, the more they fell into corruption: Yea abhominable, turning the vse of the Sacrament into a depth of idolatry. First into what contentiō fell the Church that was next vnto the Apostles, about the determining of the daies wherein the holy sacrament should be celebrated? *Sabatinus* the heretike did institute the celebration of Easter with vnleauened bread after the maner of the Iewes. Certaine of his sect did ordaine the vse of the holy Sacrament to bee celebrated the 14. Moone, as the Iewes did. It is sayd, there were of this sect *Policrates* bishop of the Ephesians,

Ephesians, *Philip Hieropolitan*, *Policarp*, *Truseas Melite* and *Narcissus* Bishop of Jerusalem. Of the contrary opinion were *Victor* bilhop of Rome, & *Eleniber* his predecellor, with *Theophile* Bishop of Palestine. This contention continued more the 300. yeares after the Apostles. Some celebrated the feast of Easter after the Equinoctial, whē the Sun did enter into the signe of *Aries*. Other obserueth the moneth *Xanthosæ*, called by the Romans *Aprill*.

Some sayd (to wit) the *Quartodecimans*, that it was instituted by *S. Iohn*, to celebrate in the 14. Moone. Others advanced themselves to be taught by *S. Peter*, whereas yet there was no euident appearance of any thing. The Montanists Phrygians condemned the Quartodecimans obseruers of the course of the Moone, and that they ought to order themselves by the course of the Sun, begining at the Equinoctiall in Prime-tide: And by this meanes they celebrated eight Ides of *Aprill*, which is the 14.

D

day

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day of the same moneth; Provided that it tell vpon the Sunday.

There was not onely contention for the vse of the sacramentes in what dayes it shoulde be celebrated, but also there
Euse. lib. 5. cap. 4. was great diuision among the Christians for ceremonies inuented to prepare themselves to receiue the same worthily: For some(as the Romains)did keep the fast three weekes before Easter: The Illyrians and all Greece with the Alexandrians did ordeine a Lent to fast sixe weekes Others ordeined seauen weekes of fasting, leauing off from fise daies to fise daies.

*Histo. tripart.
cap. 8.*

More and more to corrupt the holy sacrament of the supper, there was restored another Iudaicall ceremony, by the differences of meates: For some(during the time of fast) forbade eating of fisme and fishe. Other forbade eating of flesh onely, permitting to eate fishe & foules. which they said according to *Moy.* did take part of the substāce of the water. Some also did ordeine to eate dry bread

bread and water onely . Others fasted till noone without distinctiō of meates.

And to be short there was in the beginning an infinite number of customes & corruptions in the vse of the holy sacrament of the supper , by ceremonies brought in by the difference of daies and meates, abrogated and put away, by the grace and lawe of Iesus Christ.

But was there euer any holy Apostle of God, which euer left in writing any law or commandement for the distinction of daies or meates, to celebrate the holy supper of Iesus Christ? their intention was not to institute a religion of feastes and a distinction of daies & meates, but their doctrine did tend onely to teach good life, and the true worshippe of one God onely. Wherefore wee must needs conclude that the ceremonie and feast of Easter, to celebrate the supper of our Lorde God is proceeded of meere custom: For none of the Apostles hath left any thing in writing touching the same,

Colos. 2.
Galath. 4.
Heb. 7.

Histo. Tripart.
lib. 9. cap. 38.

Euseb. lib. 5, cap.
23.

To moderate such dissensions and corruptions many councils were assembled, one at Sangaria in Bitine, by the which (to auoide all contentions) it was permitted to euery one to celebrate Easter when he would. Another counsell was holden at Cefaria by *Theophile* Bishop of that place, and by *Narcissus* Bishop of Ierusalem. Another councill in Achay. And another councill was holden at Rome by *Victor*, Bishop of that place.

In the yeare of
Christ, 114.

Platine.
Sabellicus,

After these litle corruptions, there succeeded greater from time to time, according vnto the humours and affections of the Bishops of Rome, *Alexander* the first of that name, being come to be superintendent of the Romane Church, the first of the successors, of the Apostles of Iesus Christ, and also the first of the corrupters of the holy sacrament of the supper ordeined to mixe water with the wine before the communion: wherein he meant to reforme the Gospell of Iesus Christ, which had instituted

ted the communion of his body and bloud, to be vnder two kindes, Bread & Wine, but *Alexander* added a third kind (to say) Water. He restored also the Iudaicall ceremony of vnleuened bread (called sweete breade) to celebrate the Easter as the Iewes did, following therein the Ebionits, which taught that the ceremoniall law of *Moyfes* was necessarie for saluation: As also *Symmachus* an Heretike in Palestine had taught. If Iesus Christ was circumcised to accomplish the ceremoniall law, is it therefore needfull for vs to be circumcised? Moreover if it pleased him (to accomplish the ceremoniall lawe) to vse in the dayes of sweete bread, vnleuened bread: It is therefore necessarie to turne againe vnto the rigor of this ceremonie abrogated by the sacrifice perfectly ended by Iesus Christ? In what place of the holy Gospell could *Alexander* euer finde to mixe water with the wine? And for to binde Christians to vnleuened bread. Is it of any more value, then his inuen-

Ex lib. 3. cap.

27. & lib. 6. cap.

14.

Cel. lib. 39. cap.

21.

tion, to chase away Diuels with water salted and coniured? And as touching his coniured water ordeyned by him, we will shew hereafter that the originall thereof came from *Numa Pompilius* the great Coniurer and Romane Idolater, But as for the mingling of the water with wine, that should seeme to bee taught by the religion of the ancient Idolaters, which were wont in celebrating their sacrifices, in one chalice to consecrate the water with the bread, specially in the feast dedicated to the Sunne, which the Persians did worship, called of them *Mythros*. And in the feast also of *Nephties*, water was vsed for the sacrifice. According to this comparison, *Iustin Martyr* maketh relation of the custome obserued among the Idolaters, and Christians, for the bread, wine, and water consecrated. By the one that is to say, by the Idolaters, in the name of their Idolles and by the Christians in the name of their true God. Alwayes this first corruption in the vsage of the holy

Iust. in his
apologie.

holy sacrament by the mingling of water with wine, beyonde the commandement & ordinance of God did not continue without controuersie : For the *Greekes* were of a contrarie opinion that it was not necessary to mixe water with wine, and that they would not followe the corruption of *Alexander. Amarnicus* was of the same aduice that *Alexander* was, saying that it was necessarie to mingle it with water.

Inno. lib. 4. cap.
5.

The subtile Sophist *Scot* doth affirme absolutely that it is not necessarie the water to be mingled with the wine, because saith he it cannot be changed and transubstantiated into blood if first it be not changed into wine.

Other more ingenious would rather interpretate the institution of *Alexander*, saying the wine to be conuerted into blood, but as for the water it was transubstantiated into the water which came out of the side of Iesus Christ.

This first corruption of *Alexander* did giue occasion of many other to succeed:

D 4

For

56 *Of holy Signes, Sacrifices,*

S. *Augustine* in
his book of the
relikes. cap. 26.

& 64.

Epipha lib. 2.

Tom. 1. heres. 49.

For some inuented greater bruings to
mingle it with bloud drawn out of yong
Infants to mixt with the bread of the ho-
ly supper of Iesus Christ, as the Cata-
phrises which began a kind of transub-
stantiation of wine into bloud really &
corporally. Some other adioyned there-
vnto cheefe called Artorirites, that is to
say, cheefe bread. Others also abusing
this sacrament, in steede of wine tooke
water vnder pretence of more greater
abstinence. Other ordained to temper
the bread with wine, which the Massal-
ians do yet holde in their missall sa-
crificers.

For another more detestable corrup-
tion of the holy sacramēt, some bishops
of Rome haue forbiddē their Massalian
sacrificers to minister vnto the Christen
people (which they call lay) the body of
Iesus Christ vnder both kinds, but only
vnder the holy signe of bread, and not
of wine, the which they kept for the
Priestes Massalians sacrificers. Is not
this corruption directly against the ho-
ly

ly gospel and institution of the supper of
Iesus Christ, which hath ordained and
commanded all faithfull to eate his bo-
die, and drinke his blood. When hee
tooke the cup vsed hee not these proper
tearmes, *Drinke all of this wine in me-
morie and remembrance of my blood
shed.* Hath hee vsed any other tearmes
for eating of his bodie by the figure of
bread, then he hath done for the drink-
ing of his blood by the signe of wine? If
one should compare herewith the holy
signe ordained of God in the Church of
the Israelites, a figure of the communion
of the body of Iesus Christ (which was
the pascall lambe) the fleshe whereof
was cōmanded to be eaten of all persons
without exception, for as much as they
were circumcised: Was there euer any
difference in the eating of the pascall
Lambe, and celebrating of the Pasleo-
uer of the Iewes among the Leuites of
the stocke of the Priestes and the other
cōmon people? For another detestable
corruption, the Massilians haue institu-
ted

Matth. 29.

Mark. 14.

Luke 22.

1 Cor. 11.

1. Cor. 11.

ted by their miſtall Idolatries, to ſacrifice and offer the body and bloud of Ieſus Chriſt, in reiterating (by meanes) the ſacrifice of Ieſus Chriſt perfectly ended & cānot be done againe : for that it was not after the order of *Aaron*, but after the order of *Melchizedech*, an euerlaſting ſacrificer, who hath left no ſucceſſor. Alſo the holy apoſtle whē he admoniſhed the Corinthians reuerently to celebrate the ſupper of Ieſus Chriſt, did he command them to ſacrifice ? No, but to communicate and eate togeather the body and bloud of Ieſus Chriſt. The beginning of the holy ſupper was not to kill, offer, and ordaine a ſacrifice to offer to God: But onely to eate and drinke at the holy feaſt prepared for vs by Ieſus Chriſt the euerlaſting ſacrifice & euerlaſting ſacrificer, which hath reſerued vnto himſelfe only this eternal priethood; And yet neuertheles hath left his holy institution a banquet ordained for vs of bread and wine, repreſenting his body and bloud,

After the corruptions aboue ſayde,
Sathan

Sathan the diligent Babilonicall builder imploied all his forces & strengthes, to build an invincible fortresse of Idolatrie, to the end to fight against, and vterly to throw downe the kingdome of Iesus Christ, when he did enterprise the building of the Masse to be brought in, in the place of the holy sacrament of the supper, as we wil briefly and so clearely declare, that the most hard hearted Pharisies (made olde in their ancient Idolatries) shall acknowledge by the veritie of histories their errours and abominable heresies.

Before the painting out of this Maze of error (whereinto the Meslarians are plunged) I thought it necessarie, briefly to discover the ancient religion of the Romaines, the raigne of the occidentall empire. and of the Emperours which have exercised both the temporal office, and the dignitie of the great bishops superintendents of the religion & Church *Tit. Liu. lib. i.* of Rome. All other (as well as I) shall *Decad. i.* confesse that the Romaine religion altogether

Funeſtella.
his booke of
magiſtrats of
Rome.

together for the moſt part to haue beene
inſtituted by *Numa Pompilius* the ſe-
cond King of the Romaines, about 700.
yeares before the incarnation of Ieſus
Chriſt. Then were inſtituted the Bi-
ſhops which afterward were brought
to a certaine number, vnto foure, then
the number was augmented to eight, and
by *Syl'ato* 15. In the colledge of Bi-
ſhops there was one chiefe Biſhoppe,
which was choſen by the other leſſe bi-
ſhops of the ſame order and dignitie,
like as the little biſhops purple Cardi-
nals haue practiſed the election of the
great Romaine Biſhop, of their eſtate,
order and dignitie. This Pompilian re-
ligion hath beene ſo well obſerued by
the Romanes, from the father to the ſon,
that it hath beene impoſſible to deſtroy
and plucke vp the ſame, but hath conti-
nued to this day, as euery one may eaſi-
ly perceiue by this little collection.

To confirme this point there is none
that can bee ignorant, which luſteth to
read the Romaine hiſtories, that before
the

the incarnatiō of Iesus Christ there was not one King, Consul, Dictator, or Romaine Emperour instructed in the lawe of God. But all were Idolaters and Infidels, following the religion of *Numa Pompilius* the coniuurer. And that more is, after the incarnation of Iesus Christ, for the space of 300. yeares or thereabouts, there was no Emperour, nor Romaine Councel which would change his religion to embrace the lawe of Iesus Christ. But contrariwise they haue labored with tooth and naile to exercise all kind of crueltie against the church of Iesus Christ, as the Ecclesiasticall histories doe largely declare, painting out great persecutions vnder the great Romaine Bishops, to wit, *Claud. Tiber. Nero, Claud. Domitian Nero, Fla. Domitian, Traian, Elie Hadrian, Antonian Philosopher, Septime Senere, Iul. Maximus, Mar. Quin. Traian, Dece, Licine, Valerian, Valere Aurelian*, and *Diocletian*. All which were Emperours and gouerned the Empire and Romaine religion for 300. yeares

Euseb. in his booke of the Church historie the yeares of Christ. 34. 68. 94. 112. 113. 167. 202. 238. 254. 257. 276. & 292.

yeares after the incarnation of Iesus
 Christ, and in their moneyes, sepulchres,
 monuments, tytles and autentique let-
 ters, did hold the name of great Bishops
 and high Priestes, as diligently is gathe-
 red in a booke of the antiquities of
 Rome, wherein bee described the Ima-
 ges, monies, and monuments of the an-
 cient Emperours of Rome, which
 were all called great Bishops, by these
 titles, *Tit. Cef. Pontif. max. Tiber. Nero*
Pontif. max. Claud. Nero. Pontif. max. Vasp-
asianus Cef. pontif. max. Traianus Impera.
Pontif. max. Marc. Aurel. Anton. Aug-
ust. Pontif. Hellogabalus (ummus sacerdos
Aug. Adrianus Imper. Pontif. max.
Galerius Maximianus Pontif. max.
Tit. Cef. Pontif. max. Commod. Im-
pe. pontif. max. Flavius Constantius Aug.
Pontif. max. Which being then Empe-
 rours and great Bishoppes would suffer
 none other head in the religion and Ro-
 maine Church then themselves, being
 alwaies enemies of Iesus Christ. For
 when the Apostles did preach Christ
 to

In the booke
 intituled the
 discourse of
 the religion of
 the ancient
 Romans by
 William de
 Chaulbayly of
 Dauphaine.

to be the Soueraigne Priest, great and eu-
 uerlasting sacrificer, without any suc-
 cessour after the order of *Melchisedech*,
 the tyrants of Rome and their Lieute-
 nants, did take an occasion to condemne
 Iesus Christ, fearing that the authoritie
 of the Emperours and great Romaine
 Bishops should bee diminished. With
 what furie were they enraged for the
 space of 300. yeares against the christi-
 ans and Christs religion, to defend their
 auncient religion of *Pompilius*? what
 answer was given to *Theodose* the Em-
 perour by the senate and senatours of
 Rome, when it was put forth vnto them
 to change their religion, and to receiue
 the religion of Iesus Christ, They shew-
 ed that they had possessed their *Pompi-
 lian* religion more then 1000. yeares, &
 that all changing of religions were the
 destructions of common wealthes.

Wherefore consisting in their olde
 Romane religion, they remained with-
 out receiuing of the law of Iesus Christ.

By these histories it is easie to bee re-
 solved

In the Catalog
 of Emperours,
 in the end of
 the historie of
 Nicephore the
 410.
 yeare of Christ

64 *Of holy Signes, Sacrifices,*

solued that for the space of 400. yeares and more the bishops of Rome (which called themselves Christians) could neuer obtaine of the Senate and Romane Senators to receiue the holy Gospell, much lesse could they conuert the Romane Idolater, causing them to forsake their inneterate Idolatry: For the Bishops of Rome were too much occupied in restoring the Iudaical and Pagans ceremonies for the distinctiō of meates, ordinance not to fast Sunday and Thursday, to set an order for table cloathes, veales, vessels of gold and siluer, sensors and tapesterie, & other ornaments of the alters which consumed with age, were ordeyned to be burned and the ashes to be put in the fount. Other were meruailously occupied to restore the Iudaicall ceremonies of sweete breade, and trauailed their spirits greatly to corrupt the true vsage of the holy sacraments instituted of God, by mingling of water with wine, bruing of salt with the water to make it purged and coniu-
red

In the cannon
reuealed by
Clement Bishop
of Rome, 21. 22
62. 95.

Alexander
the first of that
name Bishop of
Rome in the
yeare of Christ
110.

red to driue away Diuels. Other also *Sixtus* Bishop
 did trauell to institute Corporasses of of Rome in the
 fine linnen to lay vpp the consecrated year of Christ
 hostes, and to ordeine also albes and o- 121.
 ther vestiments of the Priests for their *Siluester* Bishop
 sacrifices of white collour without spot. of Rome
 Some did torment their braines to in-
 uent the feastes of dedication and conse- *Higinus* Bishop
 cration, with coniuring, with salt to of Rome in the
 driue away Diuels. And some other to year of Christ
 inuent oyles and creames to corrupt the 140.
 holy sacrament of Baptisme. Moreouer *Fabian* Bishop
 (during the raigne of these Tirants, Em- of Rome in the
 perours, and great Bishops) the Bishops year of Christ
 of Rome desiring to make their names 240.
 to continue for euer, did dreame in their
 spirits to builde Temples, not vnto the *Pius* Bishop
 honour of God, but in the name of their of Rome in the
 hee and shee Saints, canonized by them year of Christ
 at their pleasure. Other did occupie 144.
 themselves to ordaine that the consecra-
 ted breade and wine falling vpon the
 ground, should be left to the sacrificer.
 & the rest remaining should be burned
 with fire: and the albes should be layed

Zeplerin Bishop
of Rome in the
yeare of Christ
200

Calixtus Bishop
of Rome in the
yeare of Christ
210

Fatich Bishop
of Rome in the
yeare of Christ
282

The red robes
of Cardinales.
Siuvester bishop
of Rome in the
yeare of Christ
314.

vp among the reliques. Other did tra-
uell to set an order among chalises, whe-
ther they should be of glasse or of wood.
And by other were instituted solempne
ceremonies foure times a yeare to bring
Christians to the bondage of distinction
of daies.

Some were occupied meruailously to
ordaine the offering and consecration
of fables, to celebrate funerals in pur-
ple garmentes after the maner of the
vestiment called *Trabea*, the which the
Idolators did vse in triumphes celebra-
ted in the honour of their Gods.

And the like purple garment is vsed
of the Cardinals to this day. Others
were occupied to inuent a confirmation
for yong children, and that the Bishops
only should consecrate the creame: To
honour also the Bishop of Hostiense, by
whose hāds the bishop of Rome must be
consecrated, with a cloke called *Palliū*.
And to inuent an infinite nūber of other
vnneccessary ceremonies, cōtrary to the
libertie of the Gospell giuen vnto vs by
Iesus

Iesus Christ: How was it then possible that the first Bishops of Rome should drawe the Princes, Senators & Romanes vnto the law of the Gospel, during 300. or 400. yeares after the incarnation of Iesus Christ, seeing they did not labour but to corrupt the vse of the holy sacraments, and to restore the Iudaicall ceremonies, and Idolatries of the heathen the ancient Romanes ?

But here might one obiekt one *Philip* which some vaunt to haue beene conuerted to holy Baptisme, the maners of whom were so wicked that they gaue occasion to the most credible authors, to describe him vnworthy the name of a Christian. One might bring in *Constantine* the great, which caused the Councell of *Nice* to assemble: but his residence was in *Grecia* being called the Emperour of the East. And yet would he neuer receiue the signe of Baptisme to bee regenerate by the bloud of Iesus Christ, vntill he was 65. yeares olde, at what time he was baptised by a Bishop

Chronicle of
Iohn Baptist.

Histo. tripart. lib
3. cap. 12.

68 *Of holy Signes, Sacrifices,*

of Nicomede Arian, named *Eusebe*, the same *Constantine* being at point of death. *Silvester* then Bishop of Rome, must not cracke that he conuerted this Emperour to the faith: For this same *Silvester* would not assist the assemblie of the Councell holden at *Nice* in the yeare of Iesus Christ. 327. How so euer it be, it is conuenient to haue recourse alwayes to the verity of Histories, wherein is recited the answere of the Senate and Senators of Rome, to the Emperour *Theodoze* more then 60. yeares after the death of the same *Constantine* the great: Which was, that they woulde not receiue the lawe of Iesus Christ, but obserue their auncient lawe Pompilian, to auoide the ruine of their common wealth, which might come by the changing of religion. whereby may be well gathered that then the lawe of God was not receiued nor approued at Rome by the Senate and Senators.

It resteth that presently we come nearer to the time following. After the de-
cease

cease of *Theodoze*, the Romane Empire of the West began so to bowe, that in short time it was quite put out by *Wandeloys* & *Alayns*, which were the chiefe that sacked Rome, burnt the most part of it, and rauished the proper daughter of the Emperour *Theodore*: whom they married to *Ataulphe* king of the Gothes. A litle while after succeeded the Hūnes. Then *Attilia* King of the Gothes, which vsurped Italy.

Paul. Emil. lib. 1
the yeare of
Christ. 412. 154

Plond. lib. 2.
Deca. 1. 1.

About this time the Romane Empire of the West was spoiled of all Germany, Asia, Sarmatia, and all the Prouinces tributaries, vnto Danube: Spaine also, Aquitania, Gascoygne, Bourgoygne and all the Gaules did reuolt from the Romane tyranny. Then succeeded the Ostrogothes with their King *Valemir*, *Theodemer*, *Theodorike* and other Heathen and Infidels. The Visigothes also, all vsurpers successiuelly of Italy. Afterward raigned *Torilas*, which forced, robbed, and burned Rome, and all Sicile. In the end the Lombards condu-

Procop. lib. 2. 0.
the warre of the
Vandals in the
yeare of Christ
486.

The yeare of
Christ, 550. 554

Paul Emil. lib. 1
the yeare of
Christ, 568.

cted by their Kings *Alboin* did raigne, which vsurped Italy. These barbarous nations, Idolaters and Infidels did serue as whippes ordained of God to punish the Idolators of Rome committed by them, which had knowledge of the holy Gospell. And yet turned back frō the true worshiping of God: violating and corrupting the holy sacraments by the inuentions of men: To punish also the infidelity and obstinacie of the Emperours and Senators of Rome, which first of all caused the Lieutenants, & officers appointed in Iudea to crucifie Christ & his holy Apostles, to persecute the Christians, and alwaies to resist the lawe of the Gospell to maintaine their religion *Pompilian.*

Thus we may conclude, that during the space of 400. yeares the Romane church of Emperours and Senatours, hath cuer beene contrary and enemies to the lawe of Iesus Christ. Then afterward (the occidentall Empire being ouerthrowen) Rome and all Italy was ruled

ruled & gouerned 300. yeares, or there about, by Kings, Princes and Dukes, Idolators and Infidels. namely by the Vādales, by the Gothes, by the Hūnes, by the Astrogothes, by the Visigothes, and by the Lumbards in such sort, that during the space of 700. yeares or there about, after the incarnation of Iesus Christ there was no Emperour, King, nor Prince of Rome, which would embrace the law of Iesus Christ. The which gladly and shortly I haue declared, to the end that the Reader thinke not strange, that I haue heere shewed the sacrifice of the masse, to haue taken his beginning of the ancient religion instituted by *Numa Pōpilius* more then 700. yeares before the incarnation of Christ.

And so afterward also the same sacrifice hath beene continued by the Idolatrous Romanes inueterate and hardened, so in their *Pompilian* Religion, that they would neuer put away the same.

But to the end that nothing in the Ro-

mane Histories bee kept close which might obscure the clearenes of the veritie, during the tyranny and vsurping of the nations aforesayd, in Italy was erected a litle Lordship at Rauenna, which continued about 183. yeares vntill it was rauished by a Bishop, which inuested himselfe, and encroched into the chaire of *S. Peter* by the meanes of a donation and demission practised by *Pepin* in the yeare 758. in recompence of a tyranny exercised by *Zacharie Grec.* Bishop of Rome, who spoyled the true inheritors of the crowne of France, namely *Chilperic* or *Childeric*, whom he shut vppe in a cloyster to make the kingdom to fall vnto the sayd *Pipin* the sonne of *Charles Martell* bastard. This donation of *Pipin* thus giue to the great Romane Bishop, was the first originall of the greatnesse of the Popes of Rome, who do holde vnto this day the Lordship of Rauenna. (800. yeares being past) with a great number of Townes along the Sea *Hadriatique*, committed vnto them

lond. lib. 1.
aul. Emil. 2.

them by *Pepin*, contrarie to the expresse commandementes of *Constantine* then raigninge Emperour of the East in *Grecia*.

Whiles this little lordship was continued at Rauenna, long time before the donation of *Pepin*, the Bishop of that place seeing that there were no more Emperours of Rome (which was gouerned and kept vnder by barbarous people and Infidels) lift vp his hornes in such sort that hee preferred himselfe to be Bishop of Rome, and made himselfe the heade of the Church, and also himselfe and his successours Bishops of Rauenna, so long as the Lordship hath continued. This was the first little Antichrist which would take vpon him a tyrannie in the Church, to follow the earthly tyrannie of his Lordship.

The yeare of Christ. 588.

Sabellic.

Afterward there rose vp another greater Antichrist in Constantinople, named *Iohn* Bishop of that place; Who seing the occidentall Empire of Rome ouerthrowne, and the other of Constantinople

In the yeare of Christ. 600.
Blond. lib. 1.

74 *Of holy Signes, Sacrifices,*

Greg. lib. 4. of
his epistles,
cap. 26.

The yeere of
Christ 604.

*Platin.
Sabellie.*

The yeare of
Christ 612.

Marke 26,

tinople highly exalted, hee would also follow the tyrannie of the world, and styrre vp a spirituall rule in the Church of Iesus Christ. Hee caused himselfe to be declared (by a councell holden at his pleasure) Bishop *Eumenique*, that is to say, generall and head of the whole Church. But soone after the great Bishops of Rome gaue such order that by treason the Emperour *Maurice* in Constantinople was cruelly slaine, hee, his wife, and familie, by wicked *Phocas*: who to recompence this detestable murder committed by the aduise of the Church of Rome, alwaies contrary to Iesus Christ, hee declared *Boniface* the third of that name, the generall head of the church of God, taking vpon him the authoritie of Iesus Christ the great and euerlasting high Priest, the onely spouse and head of his church. Who can better describe an Antichrist, than hee that doth enterprise a tyrannie in the church of God, a poligamie in the church the spouse of Iesus Christ attributing

tributing to himselfe that power which Iesus Christ hath reserved to himselfe, to bee perpetuall with his church, by the vertue of his holy spirite to conduct and governe the same? May not hee rightly be called Antichrist which doth enforce himselfe directly to goe against the holy gospell of Iesus Christ, who commanded his Apostles (when he sent them to preach his word) that they should not institute a Monarchie in the church, as the Princes, Kings, and tyrants of the earth? That none amongst them should enterprize to call himselfe the head or greater then other: but all as brethren were humble being assured to have one head, and one heavenly father, which will tarrie with them and assist them for ever, to inspire and conduct them in his holy will. Is not hee of good right Antichrist, which will have himselfe called the successour of Iesus Christ in the great Bishoprick, & in the high priesthood by him exercised? The which dignitie he hath reserved to himselfe,

Math. 23.

Luke 11.

Marke 2.

selfe, abiding a high soueraigne Priest for euermore: who hath left no successeur in his dignitie as *Aaron* did and his successours in the dignities of the high Priests of the Iewes: But is after the order of *Melchisedech* a king & high priest without any successeur in his dignitie, Wherefore then (O Antichrists of Rome) haue you taken vpon you the dignity of the highest Bishops as the heads of the church of God, and vsurped also the authority of Iesus Christ, causing your selues to be called most blessed & most reuerend fathers and Popes, hauing instituted a colledge of little purple Bishoppes to choose the great Bishop, but onely to the end to renew the auncient Romaine religion of *Numa Pompilius*, the first authour of your Pontificall dignities.

About the same time that *Phocas* the cruell murtherer did erect an Antichrist in the Romane Church, *Mahomet* was risen in the Church of Arabia, instructed

sted by the Monke *Sergius*, about the
 yeare 620. for this Apostate Heretike,
 seeing the lawe of God altogether cor-
 rupted by the traditions of men, and the
 holy Gospell contemned, sectes and di-
 uerse heresies sowed, as well by the
 Iewes, Pharisees, Esleens Saduces, Mas-
 butheans, Galileans, Hemerobaptists,
 and Samaritans : as also by the Christi-
 ans, Simoniaques, Nicolaites, Cerinthiēs,
 Menandriēs, & Ebionites, Valētinians,
 Cerdonians, Marcionistes, Montanistes,
 Cataphrighes, Tatians, Eueratits, Seueri-
 ans, Artemonistes, Porpherians, Hel-
 chesaites, Nouatiens, Sabellians, Chi-
 liastes, Paulianistes, Manicheans, Auto-
 moufialtes, Arrians, Eunonians, Mace-
 donians, Euuomiotheophroniens, Eu-
 uomioentichiens, Ætians, Donatistes,
 Luciferiens, Patripassians or Theopha-
 tites, Photiniens, Marcellians, Paulosa-
 mosetans, Apolinaristes, Iouinianistes,
 Pelagians, Acariens, Olimpiens, Qua-
 ternitaries, Monothelites. And other
 Heretikes hauing corrupted the true v-
 sage

Seeke the
 Church histo-
 ries.

sage of the holy Sacraments ordeyned of God: Seeing also specially the Mes-
salien secte to prosper in their ceremo-
nies, taken partly out of the Iudaicall
lawe, and partly out of the heathen I do-
latrie he inuented the great *Alcoran*, des-
cree, wherein he set many chapters & ar-
ticles called *Azoares*, which are as lawes
and rules of the Mahomet Religion.

This preface & brieue discourse of the
Romane history me thought necessarie
to recite before I would begin to dis-
scribe the originall of the sacrifice of the
Masse: Alwaies to bring the Reader to
vnderstand the veritie of the fact: How
the Emperour of Rome hath bin gouer-
ned vntill the decay thereof, about the
yeare of Christ 410. And how the bar-
barous Idolators did vsurpe the same:
for the space of 300. yeares. how also
the Antichristes did rise, and in the end
the Emperour of Rome was trans-
ferred to the Almaines, which
keepe it to this day, 500.
yeares being passed.

Of the Masse.



O begin this our little
treatise of the Masse,
first of all it is conue-
nient to interpret
this tearme Masse, of
the ancient Romaines

The originall
of the tearme
of the Masse.

called *Missa*. Some haue honoured this
Missal sacrifice to haue taken his begin-
ning of the Hebrewes, bringing in the
place of *Daniel* speaking of *Maozin*, as *Daniel. 11.*
if they would signifie the Masse by *Ma-
ozin*. But this tearme is very strange
fro *Missa*, or Masse. And there are other
Hebrew words which are more nearer,
to wit, *Messa*, which is as much to say
as conculcation or treading downe,
whereof mention is made in the history
of the kinges of Israel. Another tearme *4. Kings. 11.*
Missa.
also is found, very comfortable vnto
this common tearme Masse, namely
Messall, that is to say, hell or graue. But *Iosua. 19.*
I am well assured that the high Priestes *Messall*.
of

Messal. Hell.

of Rome will not take the originall of their sacrifice of the Masse from the Hebrewes, acknowledging their Masse and Messal to be a conculcation, graue, or hell. Further to speake the truth the Author of the Romane Religion *Numa Pompilius* neuer thought of the Hebrewes, when he first instituted the Masse much lesse this tearme *Missa* or Masse can haue his originall of the Greekes, seeing they haue no sacrifice of that name, notwithstanding that some haue made some reason to bring in this terme of Greeke *Mizrin*, that is to say in English, to whisper or hide in secret. As if the Messalian sacrificers had receiued of the Greekes Idolatours, to keepe secret the chiefe and principall words of their Masses, to the end they should not bee vnderstood of the assistance but haue obserued to murmur and blow betweene their teeth the Canons, and other speciall words, which neither they vnderstood themselves, nor other, which beheld them. Neuerthelesse neither the
Hebr ue

Hebrue termes, nor Greeke vocables in no wise can be appropriated to the missall sacrifice. Wherefore it beho-
ueth to haue recourse to the true original
of the terme *Missa* or *Masse* taken of the
auncient Latines the Romanes, which
were accustomed to vse these termes,
Missus, *Missa*, *Missilis*, and *Missio*.
As we say in English a Messenger, a
Message, and Messiuenes for letters sent :
For whē the ancient Idolaters Romanes
would giue leaue vnto the assistance at
their Sacrifices celebrated to go home,
they caused to be pronounced in the
end of the sacrifice these words. *I, lieet*,
Missa est. Depart, it is permitted the as-
sembly hath leaue to retire or depart.
And in procelse of time, for that this
song did note vnto the people a licence
to go home, most agreeable and desired
as a songe and terme most comfortable
& pleasant it hath bin kept and the sa-
crifice honoured with this terme *Masse*
or *Missa*. to confirme this point there is
two thousand yeares past, and the same

F termes

Masse taken of
the ancient Lau-
tins Romans.

Apud Græcos
Sacerdos functus
mysterio sic re-
nunciabat Laici
apheſis quasi po-
pulum miſum
faceres

Apul. lib. II. de
asin. au.

tearmes bee sung yet vnto this present day, *Ite Missa est*, which doth signifie a leaue giuen to the company or assembly to depart and goe home.

In such sort that those which doe haunt the temples or churches, as soone as they doe vnderstand this pleasant song, *Ite Missa est*, a man may see them ordinarily to awake, and leape for ioy, as being assured to haue licence to goe to dinner.

In the booke of
the description
of Africk by
Iohn Leon Af-
fricain.

The Arabian Mahomistes instructed of long time by the monke *Sergius*, as we haue declared, haue this terme of Masse in great commendation, with which vocable they haue honoured 3. towns or cities called *Messa* scituate vpon the mouth of the Ocean, vpon the point which doth make the begining of the mount Atlas.

Messao the
Turkes.

Nere vnto the same towns in the suburbs, there was a temple much reuerenced by the Idolatrous Turkes, for that they did belecue that in *Messa* should be borne the iust bishop promised and prophecied

prophecied by *Mahomet*. They did beleeue also that vpon the coast of the said place of *Messa*, *Ionas* was cast after hee was swallowed vp of the whale.

They haue also this name *Messalamans* in as great honour as we haue the name of Christians. As if the would signify by this vocable *Messalanian* saued.

Messalamans.

In the booke of the great Turks Court by fryer Antony Geffe.
rie.

Moreouer the *Mahematists* doe honour also their priests with the name of *Masse*, calling them *Messen*, and their temples *Messie* or *Meschit*. Those then which are inforced to bring to light the Anatomy or description of the Masse, the pieces, the groundes, the pathes and encrease ments, ought to describe it with great reuerence, hauing due respect to the ancient religion *Pompelian* and *Alcoran* of *Mahomet*.

In the booke aboute sayd.
Messen.
Messir.

Now after that we haue resolved the name of Masse, and of *Missa*, in the Latine tongue, to haue taken her beginning of the ancient Romaine Idolatours, and not of the Greekes or Hebrews. It be-
houeth vs to come to the garmentes of

the Messalian sacrificers. But in passing by we must not omit that name Bishop, to haue his originall also of the Romaines as wee haue declared also in our commentaries. Also the name *Papa* or *Pope* had his beginning of the ancient Idolatours, who were wont to call vpon their God *Iupiter* calling him *Papa Iupiter*, specially the *Buthinians* and *Scithes*. The which name Pope is taken of the Greeke word *Papus*, that is to say great father. And also the very title written vpon al the requests presented vnto the great Romaine Bishop, is most blessed father, and to the lesse purple Bishops most reuerend father, and to the little Bishops reuerend father. Holding all this word father or *Papa*, a great father, which was wont to be a common name for all Bishops But afterward the great Romaine Bishoppes did reserue it for themselues onely. There is also another name reserued for the little bishops, called curates, which are superintendentes in euery little parrish, hauing borrowed

borrowed this name Curate of the ancient Curions of Rome. If one will not deduce the etimologie or signification of the same from the Greeke worde *Cura*, that is shauing or polling, for that the ancient Curions & Sacrificers had their pollings & head shauen after the forme of the Babilonians, or of the Herculi-ans Bishops, called for the same cause Stephanophores, as bearing a crowne vpon their heads. Wherefore me thinketh that all the members of the Missall sacrifice had their begining of the *Pom-pilian* Religion and that one should do wrong to the ancient Romane Idolators if he should take from them the original of the names of Masse, of Bishop and of Curate, as it is iustified and euident by the ancient Romane histories. Touching the vestiments of the Masse Sacrificers *Numa* ordeined that it should bee white, called by the Latine word *Alba*, *an albe*. The which name *albe* hath continued to this day for the vestiment of the Priest celebrating Masse. Aboue

Cura.

*Curio. sacerdos
C ur qui in sua
cura, id est in
sua parrochia
sacris preerat.
Tit. Liu. lib. 1.
Decad. I.*

*Tit. Liu. Feneſt.
Pompo. Let.*

Aulbe.

Alex. ab Alex.
lib. 4. cap. 17.

Super tunicam
aneam pectori
tegumen. Tit.
lib. Deca. 1.

Chasuble.

Virgil. lib.

Ene. 3. purpureo

velate comas

adopertus ami-

ctus. sit capite

ante aras phrygio

velamus amictu.

the aulbe was also ordained for the sa-
crificer to weare a little iacket painted
in colours. And aboue that an ornament
for the brest of brasse or copper, after-
ward chāged into gold or siluer, which
the Massalians called a Cheasuble, they
vsed also a vaile to couer their head in
sacrificing, called an amice first institu-
ted by *Eneas*. These be the principal ve-
stiments instituted by *Numa*, more then
700. yeares before the incarnation of
Iesus Christ. True it is that afterward
many enrichments of the Iewes were
added thereto, as the Stole, the Ephod,
the Zone, or Girdle. the Miter or Thear,
and certaine other ornaments, the
goodlier to garnish the great whore of
Babilon.

Titelman in

tracta. de exposi.

mynste. misse &

Gaber. Biel in li.

de exposi. misse.

But the Massalians willing to disguise
the originall of their vestments of the masse
haue imagined the aulbe to figure the conuer-
sation of Iesu Christ in his flesh, or the puri-
tie of his body incarnate in the wombe of the
virgin. Other doe interpret the white colour
to signifie chastitie and continence. Others
playing

playing & mocking the passiō of Iesus Christ
 do sophistically signifie by the aulbe, the white
 garment presented by Herod vnto Christ
 when he was sent backe (as a foole) to Pilate.
 Philo the Iew a more excellent philosopher,
 in his treatise of dreames, doth subtelly say
 the aulbe doth signifie the certaintie of the
 most cleere light of God, which hee calleth
 ens: the linnen also wherof the aulbe is made,
 they doe interpret the subtellic of the scrip-
 tures. And as touching the amice inuented by
 Enea, they disguise it to be the vale wherewith
 Christ was covered when the Iewes in the
 house of Caiphas did mocke him in buffeting
 him. Titelman one of the most subtel Mas-
 salians doth sophistically say by the amice to
 be signified the diuinitie of Christ hid vnder
 the humanitie. Some other also doe confes the
 amice to bee come in, in place of the Ephed of
 the Iewes. The zone, the manipule & the stole
 which be 3. kindes, they figure the 3. cordes
 wherewith Christ was bound and led before
 the Priests, & before the Lieutenants of the
 Romains in Iury, Biel another subtel Massa-
 lian doth interpret by zone the roads where-

with Christ was whipped, by the stole layed a crosse to signifie the gibbet or gallowes that Christ carried upon his shoulders. The manipule also carried upon the left arme to figure the bond of loue wherewith Christ was holden. Another mummerie by the zone wherewith the anle is trussed to signifie the bond of the charitie of God. The stole put upon the ammas in the neck of the Massalian in forme of the crosse to figure the obedience of Iesus Christ vnto the death of the crosse. The manipule caried upon the left hand to figure eternall felicitie of Iesus Christ. Another sophistrie by the ammas to figure faith, by the stole the humilitie of obedience, by the manipule, the watch and hartie deuotion of the massing sacrificer. Titelman doth surmise othervise of the manipule on the left hand, to be figured the force and battell of Christ against all powers visible and inuisible, as a buckler against all temptation: and the hemmes of the manipule to figure a finall perseverance. Hee doth sophist also by the left hand to be understood the humaine infirmity of Christ, the which bound with the manipule, doth

doth figure Christ holden as it were overcome by the diuinitie. Brunus another Massalian doctour doth imagine by the manipule the care of the massing priest to chase away euil affections, or otherwise to figure the Lord wherewith Christ was bound by the Iewes: by the Stole, to bee figured the yoke of the Lord, the which the Massalian ought to haue garnished with armes of righteousness on the left side and on the right. The other painted ornamēt first instituted by Numa the magician they haue disguised it with the name of planet, as a wauering vestiment, otherwise called a cope of a chasuble, which they do sophist to present the purple robe presented vnto Christ in the iudgement hall of Pilate, to mocke him, calling him king of the Iewes. Another sophistry by such a garment to be figured the nature of Christ, wher the Deitie was hid. Philo the Iew platonizing, doth interpret by this vestiment decked with diuers colours, to be figured the starres and heauenly signes. The the Massalian sacrificer thus rigged with his aulbe, Ammas, his zone, manipule stars, & with his chasuble or cope of diuers colors,
must

must stretch out his armes to play two personages at once, representing by his chasuble or cope (whereof the part before is lesse then that behinde) the first Church from Abel to Christ. And by the part behinde more large and also enriched with the signe of the crosse to figure the Christian people. This chasuble must accord with the Amice which was before upon the head to signifie the coniunctiō of Christ & his church. The aulbe also must be agreeable to the chasuble to signifie Christ to be applied vnto our infirmities. Beside the vestiments aboue said Philo the Iene doth ad the mitre to figure the riall diademe of the Massalians which ought to haue their heades annointed with cream or with holy oyle to signifie the princelines of the Priestes the which ornament of the mitre is now reserved for great Sacrificers onely.

Philo in lib. de
profug.

¶ It resteth to descend to the description of the partes of the Masse, the originall wherof particularly we desire according to the truth. First to the Masses called high celebrated on Sundayes. The Massal-
falian

salian Sacrificers haue taken of the religion *Pompilian* to coniure a clensing water called *Holy Water*, consecrate d^{to} sprinkle the assistāts at the sacrifice. The coniuration and enchaunting instituted by *Numa* was of sea or salt water, for this cause saith he, that the salt was participant of a fyrie nature, or of fire very apt to purifie.

For this cause the ancient Romane Idolaters did sprinkle with this salt water cōiured (as with *Mercury* water) purging & clensing the faults of the people, specially of periured & liers. To cōserue this water hallowed & cōiured they had two sorts of holy water vessels. The one great fixed & made fast at the entrie of their Temples, where they did worship their Images, to the end to sprinkle with the same salted water those which did enter into the sayd Temples. The other holy water vessel was variable to transport of the same water through their Temples or houses, to the end to water thē for their clensings and purifyings. They

Apul. lib. 11.

Of the golden
Ase.

Proclas in lib.

de sacrificiis & Gag

Procl. Platonica

tu.

Eius aque aspera

sione, peccata pre-

sertim periuria,

mendati aque

dilui credebant.

Blond. lib. de

Rom. trium, Quid

lib. Fast. 3.

In the lawe of

the discourse of

the religion by

Choul. i.

Holy water,

Rockes of two

sorts.

*Dijs superis sacra
facturus corporis
ablutione purga-
batur cum vero
inferis litandum
erat sola aspertio
sufficiebat. Blon.
lib. 2. de Rom.
trium Macro, lib
3. Satu. cap. 1.
In delii. Apolo-
nis templo preci-
pua erat aqua sa-
crificantium vsui
accommoda quā
ad alios vsus hau-
sisse magui crimis
minis instar erat
Alex. ab Alex.
lib. 4. cap. 17.
Platina, Si finis
vitula aspersus
populum iudeorū
mundeat multo
magis aqua sale
conspersa populi
sanctificat & in-
sidias diaboli a-
uertit ea, aquam*

They which ought to celebrate the Masse, if it were to the inferior Gods, it was sufficient that the sacrificing Priest did sprinkle himselfe with the same purging water. But if the sacrificer did celebrate Masse to the superior Gods, he must bathe his whole body, & wash all his members. It was also defended to apply this purging water to any other vse, saue for clensinges and purgings. *Alexander* the first of that name, next successor of the Apostles of Iesus Christ, and one of the first corrupters of the holy sacraments ordeined of God, following the same institution of *Pompilius* continuing this Idolatry of coniuring and consecrating of holy water, to chase away Diuels, But the better to colour of this *Pompilian* witchcraft he inuented this comparison. If it be so (sayth *Alexander*) that the ashes of a redde Cowe, offered yppe in sacrifice mingled with water of the fountaine purified the people of the Iewes: By much greater reason the water coniured with salt should purifie

purifie Christians and chase away Devils. Is not this a breaking and corrupting of the lawe of God, to accord with the Romanes, taught in the ancient doctrine and religion of *Numa Pompilius* the coniurer. If *Alexander* had not bin so much giuen to the vse of salt, instituted by the ancient Idolators for their clensing water, hee would rather haue followed the Iudaicall ceremony, and haue ordeyned ashes to consecrate the purging water. And where hee would thinke to vyser his doing by the miracle of *Elizem* which did purifie the water with salt. *Moyes* also did the like with the wood showed vnto him, when the people of Israell were in such necessitie of sweet water to drinke. But by these miracles it is not recited that *Elizem* nor *Moyes* had instituted a purging water to purifie the people of the Iewes. And it shall not bee founde that there was at any time amongst the Iudaicall ceremonies any other purging water but with the ashes of the beast offered

de consecra. di. sanct. 1.
Law of God.
corrupted.

Num. 19.

4. King. 2.

Exod. 15.

Num. 19.

Num. 19.

red vp for burnt sacrifice. Wherefore *Alexander* and his like must freely acknowledge the inuention of their Salte and coniured water for the purging of sinnes, to haue taken his originall of *Numa Pompilius*, more then seuen hundred yeares before the incarnation of Iesus Christ.

Histo. tripart.
lib. 6. cap. 35.

Valentinian
the Emperour
against holy
water sprinkled

This purging water was so well obserued of the Romaine Idolatours, that more than 360. yeares after the incarnation of Iesus Christ, it is recited how the Emperour *Valentinian* entring into the Temple of the goddesse *Fortune*, a sacrificer watching the said Temple, did sprinkle him with this blessed purging salted water; which hee had taken out of the holy water stocke being at the entrance of the said Temple, where with the Emperour being chafed, smote the Priest holding the holy water-sticke, saying hee was rather defiled then purified. By these true Histories the Massalians may vaunt themselves, the first part of their Masse sacrifice to be

be very ancient. And that their holy-water stockes, and salted cleansing and purging water, are of the ancient doctrine of *Numa Pompilius* and not of the Euangelicall doctrine of Iesus Christ, which they call new doctrine, and newe Testament, as differing from the ancient Ceremonies of the Iewes & Painyms Idolatours. But againe I cannot maruell enough, wherefore *Alexander* did enterprise the restoring of the *Pompilian* Idolatry, seing he had a meane to reinstitute the ceremonial water after the fashio of the Iewes. And this doing to follow rather the law of God then *Numa Pompilius*, for hee had easie meanes to recover ashes to make a purging water after the manner of the Iewes: namely of holy and precious ashes, to say of the ashes kept in their shrines, and coming of courtaines, towels and vessels consecrated, which the Bishop *Clement* predecessor of *Alexander* had forbidden to be applied to any prophane vse, But being worn with oldnes, to be burnt in the

Holy water very ancient.

Against salt holy water of Alexander Pope of Rome.

Ca. Omnes de consecrat. distinct. 4. & ca. Altaria & ca. Vestimenta. distinct. 1.

fire

Ca. Altaris de
consecrat.
distinct.

fire. And the ashes to bee put into the Fount. Were not these holy ashes, to haue moued *Alexander* to restore the ashie and purging water after the manner of the Iewes, if he had not beene so dainty of salt and found a better taste, to continue the ancient Romaine religion? Other ashes might haue beene found by the succellours of *Alexander*: To wit, of the round hostes vnleuened and consecrated, which the great Bishop *Higinus* ordained to bee burned (which falling vpon the earth might not be left for the massing sacrificer) and the ashes of the same hostes to be put into the shrines. Other ashes also might haue beene gotten of the rattes, myce, and other beasts deuouring the said consecrated hostes, and ordained to be burned, and the ashes to be put into the shrines.

In lib. cautel.
Miss.

Seing then that *Alexander* would not follow the ceremoniall law of God, to ordaine a water blessed, salted, consecrated and coniuured: Why did hee not at the least put his salt into the hoste of the Messalian

Massalian Sacrificer, which they say is offered to God as a health sacrifice? In Leuit. 2. 5. 6.

doing whereof he should haue followed the ceremonie of *Moyſes*, by the which he commanded the ſalt ſhould be offered in all ſacrifices, & there with to ſprinkle the ſacrifice offered for health. But if *Alexander* and his ſucceſſours would haue followed the lawe of God, they would haue inuēted nothing of their owne braines, they would neuer haue made themſelues ſo renowned to haue leſt the memory of their institutions: For this occaſion they would in nothing follow the lawe of God, but contrariwiſe haue forbidden to put ſalt into the rounde hoſtes conſecrated to celebrate the Miſſall Sacrifices. They haue forbidden alſo to put aſhes into their holy water, to the end that in all their institutions, men ſhould knowe they borrow nothing of the law of God nor of the lawe of *Moyſes*, much leſſe of the Euangellicall lawe of Ieſus Chriſt, but onely to haue taken thought to

The occaſion
of inuenting
new idolatries.

G

bring

bring in inuentions, notwithstanding that they were inuented by the ancien Painims and Romane Idolators, 700 yeares before the incarnation of Iesus Christ. To finish this first part of the Masse: It had beene more expedient (ô Massilians) that in place of your sacrifices, and coniured salt water, where-

The true ho'y
water of all
Christians.

Hebr. 9.

Epistola lib. 1. tom
1. sec 9. & 17.
conte. hec.

2 part of the
Masse.

After the Asperges song, and the ho'y coniured water sprinkled vpon all
the

the Aulters, Images and assistance at the
missall sacrifice, followed the Processi-
on which some would attribut to *Azapet*
Bishop of Rome. But it was instituted
more then a thousand yeares before him,
which the ancient Romane Idolators
did call Supplication.

The maner instituted by *Numa* to go
in procession to appease the wrath of
their Gods, or to obtaine peace, or to
pray to God for the fruites of the earth,
the order was in this sort. First before
the Processiō went yong childeren, then
the Priests clad in white surplices, sin-
ging Himnes Praises and Songes to the
honour of their Gods, after marched
the high Bishop or Curate, then the an-
cient Senators of Rome, with their wives
and children, and sometime the com-
mon people did assist the same also. In
this Procession was caried commonly
the Pagent or Shrine of the God *Jupiter*,
or *Anubis*, by some of the Priests clad in
white Surplices (their heads being tha-
uē) and hauing a crowne vpon their
G 2 heades.

Procession.

Platina

Tit. Livius, in
his decades.

Supplicationes
quas nos proc-
ssiones vocamus
fiebant circa delu-
bra *et* *in*
pulvinaria in
quibus honos diis
dabatur, pre-
cedentibus pueris
ingenuis ac sacer-
dotibus coronatis
ac laureant te-
nentibus manu
voce modulata
canentibus car-
men ubi sequente
maximo pontifice
vicarius de in-
de sequentibus

patriciis ac senatoribus cum coniugibus & liberis plerumq; coronatis
Apol. lib. 11. de Asin. aur.

Blond. lib. 2. de Rom. trium.

Alex. ab Alex. lib. 3. cap. 27.

In the booke of the discourse of the ancient religion of the Romanes.

Apol. lib. 11.

Of the golden

Alex. ab Alex.

Alex. lib. 50. cap.

27.

Herodote in his historic.

Ierem. in epist.

Indicos in

heades. This crowne was in such reputation, that the Emperour *Commodus Antonius* himselfe the high Bishop caused his head to bee shaven and shorne round, expressly to beare the Pagent of the God *Annubis*. Before the pagent or Shrine went a Torch-bearer carying a taper light in his hand. When the Procession did passe through the streets, there were resting places prepared, to serue for stations for the Priests Paget porters to breath themselves. During the Procession the temples were opened, the Aulters and Images perfumed with incense and the Reliques of the Gods visited. In the daies appointed for Procession it was kept holy, the shoppes being shut, the Halles of Iustice closed, and the Prisoners vnchained. Who could better paint forth the order of the Processions obserued vnto this day by the Massalians, instructed from the Father to the Sonne by the Religion of *Pompius*? What other author can there bee alleaged for the ceremonies obserued in

in the Processions but *Numa Pompilius*? Babylonem ad
duendos,
Ne verticem de-
raditote neve
barbam vellitote.
If the Massilians will not runne further
for their shauen crowned heades their
vestiments and white Surplices, which
the ancient Idolatrous Egyptians were
accustomed to vse, or to the Priests the
Goddesse *Isis*, or to the Babylonians
Sacrificers, which had their heades and
beardes shauen: For as touching the
lawe of God the contrary was obserued
and the Priestes were forbidden to clip
rounde their heades and haire, and that
they should not haue shauen beardes.
And as for the law of the Gospell, there
is no like ceremonie cōmanded by Iesus
Christ, nor by the Apostles. They must
then take their course vnto the ancient
Religion of *Pompilius*. Moreouer in the
Procession there is added a crosse and a
banner. This Banner was called by the
ancient Romane Idolatours *Labarum*,
which was a signe reputed holy and re-
uerend as well by the Dictators and
Emperours, as by the Souldiers, going
on Warfare, In this banner first

Leuit. 19. nec in
gyrum. & rotun-
dum attondebi-
tis omam veste
nec raderis bar-
bam. Exech. 44.

Banner of Pro-
cession.

Ex libris messala
ad Octavianum
Augustum.

Apul. lib. 11. de
asyn. aur.

In the booke of
the discourse of
the ancient re-
ligion of the
Romanes.

caused this Italian word *Truye* or *Troye* (after the name of *Troia*) to be painted, which signifieth in english a Sowe. The which banner *Antenor* vowed and dedicated to the temple of *Iuno*, Queene of the Heauens for that, that the Sowe was the sacrifice conecrated vnto the same Goddesse. Afterward the ancient Romanes caused to be painted in their banner *Mercuries* Mace. In the which was painted the Portrature of two Dragons or Serpents enterlaced. Then after was painted an Eagle, for the armes of the Emperour of Rome. But *Constantine* the great, Emperour in *Grecia*, caused to be grauen a figure in Greeke letters of an X interlaced with an α , & at the two sides α & ω in this signe, meaning to signifie this word $\chi\rho\iota\varsigma$, *Christ*. This banner was carried vpon a pole of wood in crossewise, the banner being fouresquare after the fashion of an ensigne of crimlon or violet Say, the borders enriched with fringe of gold or of siluer



siluer and precious stones. After this manner haue our Massalians enriched their *Pompious* Processiōs, in the which were caried banners as they should go to warre.

But in place of painting there the name of Iesus Christ they haue painted the Images & likenesses of diuerse Gods and Goddes, the Saints and the Saints patrons of euery parish. This in some is the beginning of the Massall Processiō for the second part of the Masse. Was there euer so great Idolatry amongst the Israelites, when they would celebrate their feastes of sweet bread, to eat the Pascall Lambe a figure of the holy sacrament of the supper, which the Massalians haue disguised by their sacrifices of the Masse? Did they euer cause to be caried in Procession the flesh & bloud of the vnspotted Lambe? Did they euer lay it vp in shrine to be caried in Procession throughout the streetes? The brasen serpent (notwithstanding they abuted it) did they euer cause it to bee

borne in a shrine vpon the shoulders of the Priests, which had their heades and beardes shauen. As the great bishop *Urban* did ordeine to cary in procession the consecrated hoste by the Massali-

In the yeare of
Christ. 1264.

ans: And instituted a solemne feast a thursday euery yeare, to the end to turne the vse of the sacramēt into a more detestable idolatry, then al his predecessours had done before him; After the sprinkling of holy water, & the processio done *Numa* ordained that the Massing sacrificer to celebrate the sacrifice, being clothed with his aulbe, & chasuale or tunicle painted, the head crowned, & beard shauen should approch to the Altar, to the end to make all things readie for the sacrifice furnished with a Lampe or Taper light which cōmonly was of Tede or pinaple tree. For without an Altar or fire no sacrifice could bee celebrated. He ordained also that the Massing priest should turne himself to the Altar toward the East. *Porphier* the hereticke did not only continue this *Pompisus* witchcraft

but

3. part of the
masse, are the
Altar, taper,
and light.

*Ouid. lib. 4. de
fast.*

*Apul. lib. 11. de
asin. aur.*

Plutar. in Numa

but also did ordaine the porches and the images to be turned toward the East, to the end that those that entered into the Temples in bowing themselves before them should addresse their prayers toward the East, like as the Persians doe worship the Sunne in the East. Bee not these institutions Mallalians & Pompilions contrary to the ancient ceremoniall law of the Iews, in the which it was forbidden to addresse prayers toward the East, for a difference from the ancient Idolaters.

*Alex ab Alex.
lib. 4. cap. 17.*

Acknowledge then (O Messalians) that the erection of your Altars toward the East, your lampes and tapers light, your pictures and Images reuerenced in your missal sacrifices to haue taken their beginning of the ancient Romaine religion appointed by you from one to another. For the pictures and Images wherewith your Altars bee decked and adorned to celebrate your missal sacrifices, can not take their originall of the lawe of God, the which doth not forbid

*Exod. 20.
Leuit. 26.
Deut. 5.
Esa. 40.*

Abominable
Idolatrie.

bid onely the suffering of any Images in the Churches, but also to make them, and reuerence them Vnto whome can God be made like? What Image, picture or what portrature can be inuented for him? Neuerthelesse, by a most detestable and abominable heresie, you (ô Massilians) have caused the Image and likenesse of the Trinity one God and 3. persons to bee prynted in your round hostes which you cause to bee worshipped.

Neuerthelesse the two doctours Massilians Titelman and Biell interprete the Altar otherwise, when the massing Priest doth approach laden with his chalice of gold to figure Christ carrying the crosse vnto the mountaine of Caluery, then the Priest kissing the Altar to figure the marriage and wedding signe of Christ with his Church. The right hand of the Altar to figure the people of the Iewes, and the left hand the people of the Gentiles. For this cause Durand a subtle Massilian hath writen, that
the

the missall memorie ought to begin at the right hand of the Altar, and on the same part to end. And yet notwithstanding the principall aeries are celebrated at the left hand of the Altar. Touching the fire and lighted taper, the y figure Christ: as being the fire that consumeth the rust of our sinnes, or otherwise the fire of charity compassing about the Christian people, and the burning taper to signifie the light of faith, the soyes to come, and the incarnation of Christ.

Be not these detestable sophistries, the which Numa the Sorcerer neuer thought of, when he instituted the Altar, the fyre, and the burning taper to sacrifice.

To continue the order of the missall sacrifice the Massalian Priest approaching to the Altar, the taper burning and clad and adorned with his aulbe & chasaul turning his face toward the East, beholding the Images guilt and carued, before all things must say his Confiteor, and confesse himselfe in acknowledging his offences, and aske pardon of the
Gods

4. part o the
Masse.

rem diuinam
facturus ad suā
lenandam cul-
pam se in primis
rerum dicere de-
bebat & non
penitere
ac fatens admi-
sum, vultumque
submittere.

Alex. ab Alex.

lib. 4. cap. 17.

Blond. lib. 1. de

Rom. ritum.

Gods & goddesles, of the he Saints and the Saints, requiring iust and reasonable things: As *Pythagoras* doth say in his golden verses, & *Orpheus* in his hymnes, for *Numa* the Sorcerer esteemed the conscience of the Priest *Massalian* to be well purged by his confession And that without *Confiteor* the sacrifice could not be well celebrated.

Behold then, neither *Damazo* nor *Pontian* Bishops of Rome, cannot giue the glory to themselues that they first instituted the *Confiteor*, for the *Massalian* sacrificer: for more then a thousand yeares before them, it was forged by the ancient Romaine Idolatours; And yet is continued vnto this present day, that the Priests celebrating their missall sacrifice shal pronounce or murmur a *Confiteor*, in a language neither vnderstood of them, nor of the assistants, addressing their prayers & requests vnto the Gods and Goddesles, to the he Saintes and the Saints, in place of reuerencing, honouring, praying, and worshiping the true, onely

onely, and almightie God, creator of all goodnesse.

Nevertheless, the *Alcoran* of Titelman doth interpret the Cōfiteor of the Masse. Cap. 9. as to signifie the confession of Christ for the sinnes of the people.

After the Confiteor murmured to obserue the religion and ceremonies of *Pamphilus*, the massing Priest ought to ^{s. part of the masse.} tolle and retolle; turne & returne, along the Altar: lifting vp his hands, than let- ^{Turnings and beckings.} ting them downe, with prayers and meditations toward the East. For *Numa* the ^{He ut verrigines in sacris a Numa institute dexteram ad osculum ferre & se in orbem circumagere. Blond. lib. de Rom. trium. Macro. in Saturnali.} sorcerer, had an opinion of great holynesse to be in these turnings, bowings, & conuersions of the Priests body. This is the occasion (as a man may coniecture) of the adding to, of this pleasant song at the entrance of the Masse, when the sacrificer beginneth to make his nods, and turnes, I will enter (saith hee) vnto the Altar of God which maketh my youth to reioyce. He hath not iust cause ^{The entrance of the Masse.} of

of reioycing seeing the table-cloth lay-
ed, the Table furnished, the bāquet pre-
pared the musicke of organes, & other
instruments sounding, the odours and
encensing, the cup full of wine, the colla-
cion readie, the pot an offering to fill
his pursse: Be not all these meanes to re-
ioyce the vouth of the sacrificer entring
vnto the Altar, to maile, turne, & dance
after the maner prescribed vnto him by
the Magician *Numa Pompilius*? And not
onely the Romaines, but also the other
Idolatours in celebrating their sacrifi-
ces were wont to turne & retorne lifting
vp the right hād vnto their mouth then
turning all their body, the which tur-
nings and noddings were accompted
holy.

Plin. lib. 28.

*Titelman in his deoran doth recite that
the Massing sacrificer in making his tra-
uerſing along the Altar, doth make 7. cur-
tesies or salutations vnto the assistance in
his sacrifice, to the end to chase away the 7.
deadly finnes by the sevenfold grace of the ho-
ly*

ly Ghost. But in making his 7. curtesies in his Masse daunce, he ought to turne himselfe toward the assistance (except before the preface, and kissing the Pax) what time is occupied in the breaking of the host, to transubstantiate him into an accident without a substance.

These beckings, bowings, turnings, Sixe part of
and towings finished by the Massalian the masse.
sacrificer, *Numa* ordeyned the sound of Organes,
Orgaines. Fluites and Violles, to singe
hymnes, praises, and songes, to the ho-
nour of their Gods in the name of
whom, the Missall sacrifice was cele-
brated.

This part of the Masse hath beene in-
riched with diuers songs, by diuers Bi-
shops of Rome. Some as *Flaman* and *Dio-
odore* did institute *Anthemes*, *Thelesphere*, *Antiphones*.
the Collects : *Leon* or *Gelas* the Gra-
duels, *Gregorie* or *Gelas* the Traictes, Collects.
Gothgere abbot of *Sadal*, the Sequences. Graduels.
Which are diuers songes of musicke Sequences,
seruing to adorne and enrich the missall
sacrifice.

sacrifice. But if the commentaries of the ancient Romaine Bishops instituted by *Numa* were discovered, much greater diuersitie of song, ballers, hymnes, odes and canticles, should bee found dedicated and consecrated to diuers Gods and Goddesses, euen like as the diuersitie of diuers songes of musicke hath increased according to the diuersitie of diuers Missall sacrifices ordained to diuers Gods and Goddesses, he Saints and the Saints. For like as the ancient Idolatours did celebrate their sacrifices to diuers Gods and Goddesses: So the Massilians continued the celebration of their Masses to diuers he and she Saints, One in the name of our Lady, another in the name of Saint *Sebastian*, other of the holy Ghost, & other of *Requiem*, insomuch that they made a difference betweene drie Masses and other common Masses, wherein they made the soppe steeped in wine. In such sort that thereof came an infinite number of Missall sacrifices vnto diuers he and she Saints. Vnto the which

*Hymnorum plures species erant
hymnos Diane,
Apollini pean &
proscadia Dionysio
dithirambus, Ceteri
iulus: P'neri
erotichus: prater
quos sacre proscadia
hymni, porchemata.
Alex. lib. ac. 4. 17*

Diuers Masses.

Dry Masses.

which were sung diuers songes and sequences. Be not these horrible and abominable corruptions of the holy sacrament of the supper of Iesus Christ, thereof hauing made an Idolatrie after the fashion of the ancient sacrifices instituted by the coniuurer *Numa*? Wherefore the Bishop *Vitalian* ought not to glorifie himselfe that he enriched the sacrifice of the masse with the sound of Organs. For more then 1200. yeares before him this institutiō was published by the Magician *Numa*.

But to stusse this Babylonical sacrifice, the Massalian Alcoranists haue interpreted the diuersitie of their musicall songs, by a Pythagoricall philosophie. Touching the collects, that is to say, the patched prayers they haue commanded, that they shal be sung in number odde, to wit, 3. 5. or 7. the 3. to figure the trinity, the 5. to represent the five woundes of Christ, the 7. to figure the 7. words of Christ upon the crosse, or else the 7. gifts of the holie Ghost. Moreover for a more subtil Pythagoricall

H

goricall diuinitie, the Masse sayer ought not to passe the number of 7. by the ordinance of Pope Innocent the third of that name: the sophist Biel in his alcoran of the interpretation of the Masse, doth adde that the number of the collectes should be equall to the prayers of the secrets, that is to say, prayers of the Massenger murmured in secret to the end they be not contemned of the people. After the collectes is the song of the graduall more sharpe and graue, a figure of the confession of the publicans hauing heard the preaching of Iohn Baptist. Notwithstanding the song of graduall was not sung in the Missall sacrifices from Easter vnto the feast of pentecost, to figure the blessed state of the world to come.

7. part of the
Masse.

Perfume of
incense,

Further beside the sound of Organes, and sungs of Musicke the ancient Romaine Idolatours were wont to vse in their sacrifices perfume of incens which they caused to be kept in a little vessell called Acerra a censour. In this little Frankensence coffer were put the odours

dours which the sacrificer did take to incense the Altar, the Images, the hostes or sacrifices specially in the Masses celebrated vnto the God *Ianus*, and vnto the Goddesse *Vesta*, which tooke pleasure in incense and wine offered vnto them. For in the time of the Troianes, in stead of incense, cedre and Citron were vsed for perfume. It was not then *Leo* bishop of Rome that first instituted the vse of the incense & incensing in the Missall sacrifice. For more then 700. yeares before the incarnation of Iesus Christ the ancient Romaine Idolatours did vse incense in their sacrifices. And also the Romaines did retaine the word in Latin *Thus*, which signifieth incense, of the ancient word *Thys*, that is to say, I sacrifice, because the Idolatours did vse in all their sacrifices incense, they had also a portable incensor to incense withall. Neuerthelesse, some write that the ancient Romaine Idolaters celebrating their sacrifices vnto the Goddesse *Ceres* vsed the gumme of Pyne called *Tede*, in

*Blond. lib. 1.
de Rom. trium.
Alex. ab Alex.
lib. 4. ca. 17.
Iliacis temporibus
veteres non
thure, sed cedri,
& citri, fumo
deus adolebant.
Platina.*

*Tit. Livi. lib. 3.
Decades. 3.*

*Tit. Livi. lib. 9.
Decad. 3.*

Ouid de fast. l. 3.

stead of incense, for which cause *Ceres* was called of the Poets *Tedifere*.

*By the Alcoran of Titelman, the incense is interpreted the praier of the Massalian, for that it doth mount vp into heauen in a sa-
nour of sweetnesse, even as the smoake of in-
cense doth rise vp on high. Hee doth sophist
also with Biel his companion the censour, to
figure the grace of the holy Ghost. These
subtle Alcoranists alledge the place of Toby,
who chased away the devil by the perfume
of the broyled tyner. The same Biel interpre-
teth otherwise the incense, to figure Mary
Magdalens anointing of Christ, and be-
cause Christ was twice annointed, the incense
must be also offered twice in the missall sa-
crifice.*

s. part of the
mass.
Plin. lib. 1.
cap. 3.
Offertorie.

For another part of the missall sacri-
fice celebrated by the ancient Idolators,
was the Offertory, of the first fruits offe-
red, to the honour of the Gods in the
name of whome the sacrifice was cele-
brated. This Offertorie was for the
massing

massing sacrificer, which he might freely carry into his owne house, for the nourishment of himselfe & his familie: notwithstanding there were other offerings distributed to those that were needfull.

After by the couetousnes of the Massalians, this vsage was changed into an offertorie or offering of siluer or gold to enrich the coffer, which some would haue attributed to *Leo* Bishop of Rome, notwithstanding that the Offertorie was practised more then a thousand yeares before him. And to the end to iustifie this by the Romaine histories: When *Numa* had instituted the ministers of the Religion, as Bishops, Augures, Sauliens, Feciaux, Curions and others, he ordained also the meanes how to nourish and intertaine them, he commanded to make of the common reuenues foundations, for the nourishment & maintenance of the religions Vestales. Following his example many particular persons did the like. So that benefices became rich by foundations.

Platina.

Blond. lib. 2.
de Rom. trium.

Sacerdotiorum
sive beneficiorum
duo erant genera.

unum quorum
collatio ad rep.
aut principem
aut ad pontificū
collegium specta-
bat: Alterum
quorum collatio
ad aliquā fami-
liam eiusque suc-
cessores pertine-
bat: quæ beneficia
viris patronatus
censebantur.
*Blond. lib. 2. de
Rom. triu. m.*

A dispence for
many benefi-
ces.

Tit. Linius lib.

30.

The founding
of benefices.

Vacations and
letting ouer.
Offertorie.

The same benefices were of two sortes.
The one at the presentation & bestow-
ing of the Prince, or of the common-
wealth, or of the colledge of Bishops.

The other were at the presentation of
some particuler patrons of the said bene-
fices, by whome they were founded and
indowed with great riches. Of the which
benefices the great Bishoppes of Rome
haue vsurped authoritie to giue dispen-
sation to haue two at once, euen as it is
recited in the historie of *Linie*, of *Fabius
Maximus*, who had by dispence two be-
nefices then when hee was created Bi-
shoppe, more then two hundred yeares
before the incarnation of Iesus Christ.

This was their first reuenew of the Mas-
salian sacrificers to haue benefices rich-
ly founded. The second reuenew was
the Offertorie, or offering, the Offecto-
rie and oblations. The third reuenew
was the vocations of the first frutes,
which the Idolatrous Romaine Bishops
were accustomed to take, for the vacati-
on of the benefices which they gaue,
fold,

fold, or dispensed with.

The fourth reuenew was deaths annuals, legacies, and bequests giuen, to pray vnto their Gods for the soules of the departed. The which is verified this day by the monuments and toinbes of the ancient Idolatours.

The first reuenew was amerciaments, condemnations and confiscations leuied by the bishops of Rome: as the place and house of *Cicero* (when he was banished) were confiscate to the Colledge of the priests, and dedicated specially to the sacrifices celebrated in the temple consecrated to the goddesse *Libertie*. Passing by I thought good to recite this summe of the ancient Romaine sacrificers, to the end that vnto all it may be knowne, that all the abuses and Idolatris succeeded in the Church of Iesus Christ are not new: but had their originall restored and taken of the ancient Romain Idolators: As the foundations of Masses, Obites: Monethminds, the dispensing of many benefices, annuals, vacantes, tran-

Tertia sacerdotum opulenta, saluti omnibus inueniebat. quas inferiores superioribus impendebant. quare apud nos est cum pontifici romano fructus primos antistites & his minores sacerdotes ad obtinenda beneficia pecuniam dissolunt.
Blond. lib. 2. de Rom. trium. Cicero in oratione pro domo sua ad pontifices.
Blond. lib. 3. de Rom. trium.

The yeare of
our Lord. 383.
Blond. lib. 2. de
Rom. triumph.

flations, offerings, and Masse boxe, amercements and confiscations, adiudged by the sentēce of the bishop of Rome as are also other ordinances restored by the new Romaine Bishops and continued from the one to the other. To this purpose it is recited in the Romaine histories that since the raigne of the Emperour *Valentinian* the xii. of that name, great sedition happened at Rome betweene the Christians, & the Idolatrous priestes, which strived amongst themselves, whether had more enriched the Church by foundations, legacies, bequests, offerings, and other inuentions: in such sort that the heathen Idolatours and infidels which did vsurpe againe the temple, presently called the Church of *Saint Peter* at Lians, did fight against the Christians of Rome which would haue dedicated the same to their deuotion.

cap. 35.

After the offertorie the Aleoran of Titelman doth hold that the Messe-möger must for

for a time keepe silence to figure the flying of Christ or feare of the Disciples to confesse him before the Iewes. Then after the sacrificer doth singe on high *Per omnia secula seculorum* for this that Christ after that hee was in secret did shewe himselfe openlie in the house of Lazarus. Then he singeth *sanctus sanctus, sanctus*, to signifie the songe of the Iewes when Christ entered into Ierusalem. This musicks ended the sacrificer must secretly murmure betweene his teeth, counterfaunting sadnesse without anye turnings, but yet he must playe a dumbe mōmerie by signes of crosses drawen heere awaies & there awaies, as we shall hereafter declare.

After the offertorie we must come to the 9. part of the Masse, the most rich and most daitie for the Massalians, That is, the host or sacrifice. Wherein doth consist the principall end or marke of the Masse sacrifice. In the time of the coniuurer *Numa* the Romanes had not yet in vse to kill and offer vp the bloud of beastes. But about the end of the Masse

9. part of the
Masse the
round host of
floure.

*Plutar. in
Numa.
Pollux in anm.
lib. 6. Misteriis*

peractis, qui si-
cris intererant
rotundis panibus
quos in honorem
deorum adhibe-
bant stantes ves-
cebantur nec ni-
si sacrificio perfe-
cto vesci licebat
Alex. ab. Alex.
lib. 4. cap. 17.

Masse sacrifice, it was ordeyned to eate and communicate together within the temple little round Cakes consecrated to the honour of the Gods in whose name the Masse was celebrated. The little round hostes of fine flour were eaten by the sacrificer and the assistants standing and not sitting. The flour whereof they were made was called *Mola*, whereof commeth this worde *immolare* to offer.

There were diuerse hostes, that is to say, diuerse little round cakes, dedicated vnto diuerse Gods like as they had diuerse sacrifices of the Masse. With the same round hostes was offered (the altars seruing in place of tables.) And whiles the sacrificer and assistants at the sacrifice did eate and communicate together the foresaide little round cakes, consecrated to the honor of their Gods, there was sung Hymnes, and pleasant songs. Some playing vpon Orgaines and Cymbats.

*Before the denouering of this round hoste
printed*

printed with pictures, the Massalian Doctors haue ordeyned that the sacrificer shall vse adirations and coninring by signes of the Crosse. First he ought to make three crosses upon the round hoste to figure the threefold doctrine of Christ. To witte by the father, by himselfe, and by the helie Ghost, in pronouncing these words: Hæc dona, hæc munera, hæc sancta sacrificia illibata. Other Doctors Alcoranists and Massalians interpret the third crosse to signifie the treason of Iudas who deliuered his maister into the hands of the Iewes. Beside the asoresaide three crosses, doth follow five more to figure the five daies of respite from Palme Sunday to Goodfriday, or otherwise to represent the five wounds of Christ, two in his hands, two in his fecte, and one in his right side. Of the which five crosses, the three first must be made on the chalice and upon the rounde hostes to figure the deliuering of Christ unto the Priestes, Scribes and Pharisees, or to figure the price that Christ was sold for, to wit, three times ten which is 30. pence. The two other crosses are seperatlie made,

made, the one (being the fourth) vpon the host, the other vpon the chalice alone, to play the two persons of Christ and Iudas, which the Massalian sacrificer doth continuing still his mockes and mummeries, stretching out his armes to figure Christ stretched on the crosse. Then he listeth vp his round host printed full of pictures to cause it to be worshipped. And that he beginneth againe to make three other crosses. One vpon the host, another vpon the cuppe, and the third vpon himselfe, to play the personages of three estates of those that be in Heauen, in Purgatorie, and in Earth.

He smiteth afterward vpon his breast, to play the personage of the theefe hanging vpon the crosse which repented himselfe.

But in smiting of the stomacke must bee with the 3 hindermost fingers of the hand, for the thombe and the next finger be reserved to consecrate and transubstantiate the round host. Moreover hee must smite his breast three times to figure the threefold offence of the heart, mouth and deede,. In lifting vp his voyce to represent the theefe or the centurion

tion which confessed God in the passion. Sixe other crosses are made once againe, three vpon the Chalice couered, to figure the three houres that Christ hanged on the crosse on line, and the three other crosses are made vpon the chalice discovered (with the round host lifted vp againe) to figure the 3. houres that christ hanged vpon the crosse dead. The after the Massalian hath kissed his chalice there are yet 2. crosses more, to figure the misterie of the bloud and water issuing out of Christs side. Beside the dumbe mumeries abovesaid, the Priest must take the conering cloth from the chalice, and couer it with the plantsyn to figure the breaking of the vaile of the tēple in the midst at the death of Christ. This done the round host is put frō aboue the chalice, and is conched vnder the corporas to figure the burying of Christ. The Priest thus hauing plaied the person of the hanged theefe of the traytor Iudas, of Christ & of the Publicans, plaieth afterward the personage of the Centurion in singing the Pater noster. But the Alcoran of Durand expoundeth by the seuen Petitions of the Pater noster, the seuen weepings

weepings of the virgin Marie, or the seauen vertues, or the seauen giftes of the holy ghost, or the seauen Beatitudes, or the seauen deadly sinnes. This song finished, the Massalian a litle while keepeth silence, to figure the silence or rest of Christ in the tombe. Another apcrie or mummerie doth the Massalian play with his round host, the which hee laieth upon the paten to figure the vnitie of the diuinitie with the humanitie, but when he plaieth the secret misterie, then the host is hid out of sight.

*Re diuina &
ceremoniis cele-
bratis sacerdos
tunc. I, licet
sueclamabat. quia
voce illos qui in-
terfuerant, missos
faciebat.*

*Alex. ab. Alex.
lib. 4. cap. 17.
Parts of the
Masse ordey-
ned by Numa
700. yeares be.*

The sacrifice thus finished and the litle round hostes eaten, *Numa* ordeined to sing these wordes, *I, licet (vel) Ite missa est*, that is to say, go it is granted, the assembly is suffered to go home. Be not all these parts of the Masse sacrifice ordeined by *Numa* the coniuurer more then 700. yeares before the incarnation of Iesus Christ, to wit, the Vestiments, the Aulbe, the Casuall, the holy purging water coniured with salt to chase away Diuels, the Aulter, the Taper-light, the turnings

turnings and trauersings along the Altar, with prayers & meditations, toward the East, the Processions with Shrines and Relikes, caried vpon the shoulders of the Priestes, clothed in white surples and crownes vpon their heades : the Confiteor made to the he Saints and she Saints, the playing on the Organes, the Canticles, Peans, Hymnes and Odes, the Censor and the Incense, the communion of little round bread consecrated in the name of their Gods, & in the end this song *Ite missa est*, do ye not acknowledge (O ye Massalians) that ye haue borrowed all these partes and members of your Masse of *Pompilius* Religion? Why do you hold this word *Masse*, seeing Iesus Christ did name it a supper or the partaking of his body : Why haue yetaken these Vestiments, the Aulbe, & painted Chasual proper to the ancient Romane Idolators, of the which garments Christ ordeyned nothing? Why haue yee giuen more credit vnto the witchcraft of *Pompilius* to chase away

Diuels

fore the incarnation of Iesus Christ.

Math. 27.

Luk. 20.

Mark. 14.

1 Cor. 11.

Diuels with salt water coniured, & called holy water, the vnto the holy gospel of Iesus Christ, the which doth assure
 Mark. 16. you in his name to driue away Diuels, and not with witchcraft and salt. Who but the spirit of *Numa*, did inspire you to shaue your crowne round, & to deck your selues with white Surpleses, to beare the Shrines and Banners in Procession? When Iesus Christ celebrated his holy supper, and instructed his Apostles of the communion of his body and bloud, did he command the to follow the religion of the ancient Romane Idolators, to haue their Altars enriched with Images, to vse turnings and trauefings along the altar, to be thorne round, to haue aulbes and chasuals, adressing their prayers and confession to he & she Saints, to pipe with Organes, to perfume their altars & Images with Incense, to go to the offerings, to cary money to the Priestes boxe, to eate litle rounde hosts consecrated, and last of all to sing
Ite missa est?

But

But I well perceiue (O Massilians) your Masse subtelties, whereby you shal confesse to me, that the body and chiefe parts of the Masse tooke their beginning and creation of *Numa Pompilius*.

Neuerthelesse the deckings and enrichings were inuēted by other Bishops of Rome: specially by a Monke called *Gregory* the first of that name, that came to the Popedome: Who was instructed in the Magicke and Philosophie of *Pythagoras*, and had also studied the lawes of *Tullius Hostilius*, King and successor of *Numa*, to the end to make his name euerlasting by adding some new thing to the missall sacrifice he ordeined to singe nine times these words in Greeke, *Platina. Volateran*
Kyrie eleyson: For *Gregorie* did greatly esteeme this number nine, euen as the *Kyrie eleyson.*
 ancient Romane Idolators had recourse *Quoties prodigi-*
 to the nouendiali sacrifice or signes, and *um nuncieba-*
 monstrous wōders. He did also ordeine *batur sacrum*
 that in the Masse sacrifice shold be sung *nouendiale per*
 two words of Hebrue, to accompany *nouem dies age-*
batur.

I

the

Tyt. Lini. lib. 1
Decad. 1.

the two words in Greeke. And that at certaine times men should singe these two words *Allelu ya*: and certaine times they should not.

In place of which Allelu ya, is song another song called the Tract, with sharpnesse of voice prolixitie of song, and heavinesse of notes of musicke, to figure the miseries of this world, and hee that singeth Allelu ya must be higher then he that holdeth the graduell, as the Alcoran of Titelman doth recite.

Is there not witchcraft inough in your sacrifice (O Massilians) vnlesse yee put thereunto Hebrue and Greeke words? and mingle together *Pythagoricall* numbers, and nouendiall songes, and institute a difference of daies, to sing & not to sing Hebrue words, & inuent crosses & dumbe mūmeries? Be not these corruptions of the holy sacramēt of the supper ordeyned of God? Some other haue enriched the missall sacrifice as *Damase* bishop of Rome with a *Gloria patri. Ser-*
gins

Gloria pa-
tri. Agnus } or-
dei kis. } der-
sing the } ned
paten. } S

gins with an *Agnus Dei*, song three times (which *Titelman* expoundeth to figure the assention of Christ. *Innocent* the kissing of the priests *Paten*.

The which *Paten* of gold by the doctrine of the *Alcoran* doth signify the diuinity of Christ. The *Gloria in excelsis* by *Symmachus*, the which song pronounced in a voice sweete and base, doth signifie as holdeth the *Alcoran* of *Titelman* the warlike & childish voice of Christ, being yet in the Cradle. O Blasphemie and detestable mummerie of the sonne of God. *Leo* the second instituted the kissing of the *Pax*, which the *Alcoran* of *Titelman* sayeth, doth signifie the union of Christians. And that the kissinge of the *Paxe* came in, in the place of the holy communion, obserued in the first Church next the Apostles.

cap. 14.

Cap. 56.57.

Pax kissing.

This kissing of the *Paxe* was song of the *Massalian* saying these words *Pax domini*, and making three crosses vpon the chalice when the third part of the

The Cannon
of the Masse.

host is cast into the wine, to figure the incarnation of Christ, or for the three-fold peace, of the time, of the spirit, & of the everlastingnesse to come. Moreover the forging of the Canon of the Masse is attributed to *Alexander, Gelasius, Syricie, Leo and Pelage*. These be pecces patched too, according to the humours of the Bishops of Rome the authors and restorers, the founders and augmentors of the Masse sacrifice.

Platina.
Sabellicus.

The Epistles &
Gospels cut in
the Masse.

The best enriching instituted in the Masse sacrifice must not be forgotten to wit, certaine places of the old and new Testament called the Epistles and Gospels. The which the Massalians haue cut and mingled with the *Pompilian* Idolatry, & therein haue prophaned the lawe of God, euen as did the Apostate *Sergius*, Doctor of the Mahomet, the the which decked the *Alcoran* with many places of the holy Bible, and patched a hotch-potch of fables and heresies, with the holy lawe of God.

The Massalians haue ordeined two persons

sons to sing the Epistles and Gospels to the end to enrich their Masse-daunce, to wit, the subdeacon, who marcheth before to play the person of the first lawe of the Iewes, and the deacon which cometh after with more great dignitie, to represent the lawe of the Gospell, the which deacon carrieth upon his breast a cushion to figure the humbleness of heart. The subdeacon receiveth not the blessing of the Massing Sacrificer as the deacon doth, for this cause (say the Massalian Doctors) that God sent his Prophets inuisible.

But the deacon playing the personage of the lawe of the gospell, hee receiveth blessing as being sent among Wolues, because Christ sent his Apostles as men visible. It is ordeined that the deacon shall weare a stoale crossewise hanging upon his shoulders one end ouer the other, to figure force and continence ioyned together in the Masse-monger. The Deacon playing his part and singing some peece of the Gospell in a language vnderstanded neither of him nor of the assistants must turne himselfe toward the north standing upright. Because (saith Titelman)

the north part is cold and malicious. And therefore he must make a crosse to chase away the Demons of the north. Be not these sorceries and conjurations more horrible then all the commentaries of the ancient Romane Bishops Idolators?

Against the
long possession
and prescription
of Idolators

Against Turkes

Against the
people of Israell
offering to
Moloch.

4 King. 16. 23.
Against the
idolatri of the
brazen serpent.

Doth not this approve the *Alcoran* of Mahomet, the long possession whereof Turkes presently have had for these 900. yeares past, having conquered Countries, Realmes, and Empires, prospered in all their enterprises, & still observing the abominable lawe set out in the *Alcoran*: Where the people of Israel excused before God (when they did sacrifice in the valley of *Tophet* to *Moloch* with innocents blood) by alleging the long possession, & accustomed usage, for the space of 1200. yeares before this Idolatry was altogether destroyed by the good king *Iosias*? Did the Israelites murmur against the vertuous King *Ezechias* when he destroyed the brazen serpent, which was made by the expresse

expresse commandement of God, 900. yeares before. Where the same people excused of their Idolatries committed in *Dan & Bethel*, wherein are the Images of 2. heiffers of gold instituted by their King *Ieroboam*, vnder pretence of long possession, and that they had continued this Idolatry for the space of 300. or 400. yeares. The Iewes, nowe vacabonds, shall they be excused before the maiesty of God, by shewing the long possession of this ceremoniall lawe instituted of God himselte three thousande yeares agoe?

Against the image set vp in Ieroboam.
3 King. 12.
Against the infidelity of the Iewe.

Also you (O Massalians) can you alleage against God the continuance and long possession of celebrating your *Pompilian* Masses long time, and that you & your predecessors haue vsed, solde, and put to vsurie, your Missall sacrifices. Is this reason sufficient to grounde vpon long possession, as your predecessors, Senators of Rome did alleage vnto *Theodosius* the Emperour, their *Pompilian* religion to haue bene obserued more then

a 1000. yeares. This is not an excuse sufficient to bring in long possession and v. sage of long time obserued, for the confirmation of your Idolatries: For if God of his mercie and wonderfull patience did suffer the Iewes in their vnfaithfulness, the Turkes in their *Alcoran* lawe and the Christians in their Masse Idolatries. It is not for vs to dispute of the incomprehensible secrets of God, but with all humility to take againe the way of truth, when it shall please him to giue it vs, after long and deepe darknes, whereunto the people in all ages haue fallen & turned from the true worshipping and ordinance of God: euen so as briefly before we haue declared of the Israelits the chosen people of God, the which notwithstanding that they had *Moyse* and the Prophets which did admonish them by many miracles and the earnings how they should honor God and keepe the lawe, neuerthelesse they neuer ceased by mens inuentions to commit Idolatries. So that during the
raigne

raigne of the Princes Iudges of Israell, when the people were gouerned as in *Aristocratia*, then after submitted vnder the yoake of Kings, as in a Monarchie, & last of all brought vnder the gouernement of the Priestes having gotten both the temporaltie and spiritualtie, the law of God hath beene corrupted, the sacrifices and sacraments defaced and defiled, and Idolatry continued more then 1500. yeares, from the law written by *Moyes*, vnto the incarnation of Iesus Christ. What may one hope for, then of the people of Rome, instructed in all Idolatrie as a dry tree, a Heathenish and bastard people? But these Massalian heretikes cannot vaunt themselves of very long possession of their Masse sacrifices except of the 9. peeces, before described, restored and borrowed of *Numa Pompilius* for the other parts of the Masse were inuented at diuerse times by diuerse anichrists corruptors of the holy sacraments ordeyned of God. And to vnderstand the times and yeares of
the

the chiefe builders, *Agapet* Pope of Rome, raigned in the yeare of Christ 533. and brought in the procession after the order prescribed by *Numa*. The *Confiteor* was restored by *Damase* rainging the yeare 577. The *Kyrie eleyson* & the Letanies, by *Gregory* rainging in the y. 593. The Graduell the Collects & the Traict, by *Gelase*, rainging in the yeare 493. The Sequences by *Gothere* Abbot of Sandale. The *Gloria in excelsis* by *Symachus* rainging in the yeare 508. The Incens and the Offertorie restored from the ancient doctrine *Pompilian* by *Leo* the third of that name, in the yeare 800. The kissing of the Paxe by *Innocent* the first of that name in the yeare 408. *Agnus Dei*, instituted by *Sergius*, in the yeare 697. The Commemoration of the deade inuented by *Pelagius* in the yeare 558. The Cannon forged by *Gelase*, *Siricie*, *Leo*, and *Pelagi* rainging in the yeare 800. The transubstantiation instituted by the bishops of Rome about the yeare of Christ 162. Wherefore of
 what

what impudencie are these *Alcoranists* Masse Doctours to be condemned, the which falsly do affirme that the holy Apostles of Iesus Christ did celebrate their missall sacrifice. Seeing that this sacrifice was not restored to his integrity after *Numa Pompilius* but after Christ 800. yeares? In what approued histories is there mention made that such Idolatry was committed by the holy Apostles of God? How is it possible to beleue or thinke it, when as this great whore of Babylon hath not been restored with her deceit and maske of holines till long time after the incarnation of Iesus Christ.

But it behoueth to returne to our historie of Rome, more and more to discover the true originall of the Masse. We haue declared in discovering the parts and chiefe members of the Masse sacrifice, how the ancient Romanes before they were accustomed to sacrifice with the bloud of beastes did vse little round cakes consecrated in the honour
of

Continuing
Histories.

Abominable
idolatrie.

Against the ido-
latry of the
round Hosts.

of their Gods, the which standing they
dideate within the Temple about the
end of the sacrifice. These litle rounde
hostes of wheat flowre were taken vp
of the Massalian Sacrificers, but they
haue enriched the witchcraft and Idola-
try of *Numa Pompilius* insomuch as they
haue decked the litle round hostes with
Images and pictures, printed within
the round circle of the said hostes to the
end to make them more holy, euen to
be worshipped, by the inuention of *He-
norius* Antichrist of Rome, in the yeare
1226, the which *Numa* the Coniurer
neuer practised, nor yet came to this ab-
ominable idolatrie. What more dete-
stable heresie can be discouered then to
paint the maiesty of God in forme and
likenes of a man, as the Antropomor-
phits imagine. Who taught you (ô Mas-
salian) to corrupt the holy Sacrament of
our Lord Iesus Christs Supper in make-
ing litle round hostes, if not *Numa* the
Coniurer? When Iesus Christ celebra-
ted his holy supper with his Apostles,
did

did he ordeine to haue litle round hosts,
and to print them full of pictures and
the likenesses of men, to adiure and con-
iure with crossings and blessings odde or
euen, and to make them to be worship-
ped? Acknowledge then (O Massilians)
your principall part of the Masse to wit,
your litle round hostes to haue taken
their begining of *Numa* more then 700
yeares before the incarnation of Iesus
Christ, who neuer commanded you this
roundnes of hosts, nor that they should
be rather round then square, three cor-
nered or eight cornered. But so farre
was he frō chusing the figure of round-
nes after the fashien of *Numa*, that con-
trariwise when he instituted the holy sa-
crament of the communion of his body,
he vsed breaking of the breade in mor-
sels, which he distributed to his Disci-
ples, for a simbol, signe, and fihure, sig-
nifying really & sacramentally his bo-
dy by the vertue of the holy Ghost, and
the Massilians haue not only chosen the
fashion round in their litle consecrated
hosts

hostes, printed full of pictures, to cause them to be worshipped after the maner of the ancient Romanes but further they haue exceeded all Idolators: For in the the time of *Numa Pompilius*, those that assisted at the sacrifice of the Masse did eate together standing in the litle round hosts consecrated. But since the Massalians haue reserued for themselues, the communion of the said litle round hosts consecrated, vsing no charitie towarde those that stood by at their missall sacrifice. Is this to follow the ordinance of Iesus Christ, who brake the breade and gaue it to his Apostles? Iesus Christ the euerlasting sacrificer, was he alone at the Altar, eating one litle round host grauen full of Images, when he celebrated the holy cōmunion of his body? Can you (O Massalians) too too abhominable, & much lesse charitable Idolators then all the ancient Romanes, so much play the subtrill Sophisters that you will make men to vnderstand that your Masse sacrifice wherein the sacrificer alone deuoureth

uoueth all the litle round host printed full of pictures, without giuing part to any other is a communion, & by a meruailous wicthcraft to cause the assistance at the sacrifice to belceue that they haue communicated together with the Priest, notwithstanding that they neither receiued nor did eate any portion of the round host.

And beside this for a more extreame idolatry the Massalian doctors expounders do declare the round host to be diuided in 3. parts, one for those which are in paradise another for those which are in Purgatorie, to haue remission of their sinnes, and the third drenched in wine, for those which are liuing in this world. But the Alcoran of Durand declareth the three parts of the host broken, to present the three fashioned body of Christ in the sepulchre sleeping, in the earth lying, and after rising againe. The other subtil doctor Biell, because he would not confesse the body of Christ in the rounde host to be bruised and broken doth subtilly define the breaking

*breaking of the host to be done in an accidece
without a substance. Be not these horrible
heresies to make the soules to communicate
which are in Heauen or in Purgatorie, insti-
tuted by Sergius Doctor of the Mahomet,
by the meanes of one round host deuoured
by the Massalian.*

▲ communion
of holy bread.

But you (O Massalians, may here ob-
iect vnto me the vse of the primitiue
Church obserued in the communion of
the holy supper, whereas euery one of
the assembly in the temple did take a
portion of the broken bread consecra-
ted to eate and communicate together.
The which vse hath beene kept vnto
this day in your missall sacrifices cele-
brated vpon Sundaies, the which you
cause to be distributed by morsels of ho-
ly bread vnto the assistāts within the tē-
ple. But in this ancient communion
doth abide nothing but an Image only;
Because the Massalians abusing the ho-
ly sacrament, haue preserved for them-
selues onely the litte round host conse-
crated

crated to be deuoured, without giuing any portiō vnto the assistants: vnto whō they leaue the bits of holy bread, which are foure square for the most part. The round host without leauen, and the holy bread is with leauen. The rounde host is without salt, and the holy breade with salt. The round host is printed ful of pictures, and the holy bread is without print or picture. The round host is worshipped, and the holy bread is receiued with thank-giuing. The round host is deuoured of the Priest, and the holy bread is diuided among the assembly to communicate and eate together. The round host is steeped in wine, the holy bread is eaten without wine. To be short there is as great difference betweene these two kindes of communion as there is betweene the ancient Law of the Idolators, and the lawe of the Gospell. Prouided alwaies that they agree in one point, that is, that both in the one and the other there is a corruption of the holy sacrament of the supper ordey-

Notable differences between the round host & the holy bread.

Transubstantia-
tion.

Blond. lib. 1. de
Rom. trium.

ned of God. It resteth to come downe to the deep Maze of Idolatry. We haue recited the history of the people of Is-
raell, which did not content themselues with the heavenly bread *Manna* giuen vnto them of God, during the time that they were in the Wildernesse, but did murmur against God and *Moyse* their leader, requiring to eate flesh. The people also of Rome being heathen and Infidels were not contented with the institution of *Pompilian* touching the cō-
munion of the litle round Cakes.

But the Bishops of Rome, Idolators, did institute the killing and offering vp of beastes, to the end to eate and communicate the fleshe of the offerings in their Sacrifices, specially the sheepe, the Sowe, the Goate, and the Beeffe, which first were ordeyned by *Euander* King of Arcadie. To the end therefore that the Massalian should not go out of kinde frō the Idolatries of their predecessors, they haue followed this communion of flesh, and are not contented with the
litle

little round, vnleauened hosts consecrated and printed full of pictures, but haue in time inuented a new witchcraft to change their little hosts of floure into flesh and bone, the bread being no more bread, but an accident without substance: and by this meanes to change their round host of meale into an host of flesh and blood. The wine also offered in their Masse chalices to be changed into blood: the wine being no more wine, but an accident without substance. Was there euer any witchcraft more abhominable and heresie, more detestable then this transubstantiation of the Masse? When the children of Israel were wearied with the eating of *Manna* and the heauenly bread, demanding flesh, was the *Mauno* turned into flesh, bones and blood.

Hosts of meale
are chaunged
into flesh, and
wine into
blood.

When the Romaines the ancient Idolatours did change their round hosts of meale, and demanded to eate of the flesh in their sacrifices, did they vse this witchcraft of transubstantiation?

K 2

Where.

Wherefore I doe freely affirme that the Massalians haue lately instituted this addition of the Masse, yea more then 1000 yeares after the incarnation of Iesus Christ. This heresie began to spread abroad greatly in the tyme of *Antichrist* *Nicolaite*, crept into the Romane bishoprick by the conspiracie of *Hildebrand*, hauing chased away by force, the other chosen Bishop, namely *Benedict* the 12. of that name in the yeare of Iesus Christ 1062. Afterward it aduanced it selfe by a conspiracie holden in the Lateran at Rome during the ecclesiasticall tyranny of *Innocent* the third of the name: about 200. yeares after the solemne recantation of *Berengarius* deane of S. Maurice of Angiers. Against the which abhominable wickcraft & heresie, we must briefly bring in by the way of recapitulation the institutions of the sacraments ordained of God.

First the fruites of the knowledge of good and euill, forbidden to our first father *Adam*, as holy signes and Sacraments

In the yeare of
Christ 1062.
Chronolog. For.
Volater.

Lanfranc. de
sacr.

Against tran-
substantiation.

Trees of life,

ments of feare and obedience, wherupon did hang life and death, were they changed & conuerted into knowledge or death, leauing the nature of trees and fruits, and reduced into an accident without substance? the Manna from heauen, and the rocke flowing with water of life, sacraments agreeing with the holy sacrament of the supper, were they changed into an accident without substance? the lambes without spot offered by *Abel* in sacrifice well pleasing to God, were they changed into another nature? The little skinn cutte off for a note and marke of the couenant vnto the good patriarch *Abraham*, & his posteritie, was it changed into an accident without substance? The bloud of the Paschal lambe for the assurance of the health of Israel, was it changed into another substance? The fleshe of the vnspotted lambe, ordained to bee eaten in the day of the Passeouer, a true figure of the holy Sacrament of the Supper, was it changed into an accidēt without sub-

Heauēly Manna, and the rocke flowing water.

Lambes offered by *Abell*.

Circumcision.

Pascal lambe.

stance?

Brasen serpent.

**The offered
sacrifices.**

The brasen Serpent, by the onely sight whereof health was giuen vnto diseases, left it to be a serpent of brasle, was it changed in being ordained a sacrament and holy signe vnto the people of Israell? The oblations offered in sacrifices, as well of earthly beastes as vnto leauened bread, and other holy signes ordained of God for sacraments and holy signes, to cleanse the people of Israel: Were they changed into an accident without substance? All the holy signes ordained of God in the Church of Israel, notwithstanding that they did represent really and sacramentally, that which they did figure, and not as a simple signe without effect, yet so it is that there was neuer none so horrible an heretike that did inuent this wichcraft of transubstantiation.

Yet must you confesse (O Massilians) that the good and holic fathers of Israell were adopted, grafted and regenerated by faith in Iesus Christ, begotten

begotten before all worlds : and that they were nourished and got euerlasting life by Iesus Christ, and that they and wee haue but one onely God, and one onely Iesus Christ our mediatur and redeemour.

A conference
of the faith of
the ancient
fathers of Ise-
rael with ours.

And that they through faith did sacramentally communicate, and spiritually partake the bloud of Iesus Christ for their saluation and euerlasting life. And there is no difference (as touching God) betweene them that were before the incarnation of Iesus Christ, and we that are after the incarnation. But they and wee are the Church of God bought with the bloud of the iust and vnspotted lambe Iesus Christ.

Furthermore that they had faith in the promise to come : and obserued the sacraments and holy signes of the sacrifice which ought to be finished by Iesus Christ. And that we by the new law do celebrate the memorie & remembrance of the sacrifice alreadie finishede by Ie-

1. Cor. 10.
August. in
Psalm.

Iesus Christ, hauing the fruition of his promise accomplished. If then the Israelites did eate of the same heauēly bread, and drinke of the same water of life (by faith) that wee doe in one onely Iesus Christ: if they had holy signes to represent actually and really the death of Iesus Christ to come, euen as we haue had holy signes of his death present or past: they for the time to come, and wee for the time past: Wherefore is it then that the Massalians haue inuented this new witchcraft of turning one holy sacrament ordained of God into a witchcraft of transubstantiation, and an accident without a substance? If God (to make knowne his power, and to declare the hardinesse and stiffeneckednesse of *Pharaoh*) pleased to doe merueilous things by *Moyse* and *Aaron*, in changing a rod into a serpent, the water of the riuer into bloud, and into frogges, the dust of the earth into lice, and further to make the saileable sea drie, and to doe many other miracles: Is this to bring in a transub-

against the mi-
racles alledged
by the massa-
lians. Exod. 7.
3. 14.

transubstantiation of little round hostes, vnleauened, printed full of pictures, into an accidēce without substance? In what place of the holy scripture (when there is mention made of holy Signes, Sacraments, or Sacrifices, ordained of God) is it said the signe or sacrament is changed?

Contrariwise (God willing to accommodate himselfe to the infirmities of man) hath ordained vnto him from time to time common signes, for notes and markes of the assurance of the thing signified; Wherein the might of God is more renowned and magnified by giuing vnto vs with the holy signe the thing represented, by the power of faith and the holy Ghost, then if the selfe signe were really changed by some visible miracle.

For the Sacraments doe containe in them more spiritualnesse the fleshlines, for which cause God did alwaies blame his people Israel by his Prophets, for taking his Sacraments ouer fleshly, as
we

The expositio
of Iesus Christ
of the com-
munion of his
body.

we haue before briefly declared. But tell me (O Massalians) when Iesus Christ would expound, that hee was the true bread of life which came downe from heauen, to giue euerlasting life, and how these sacramentall wordes ought to be vnderstood, to eate his flesh and drinke his bloud, when the Capharnaïtes your predeceßours were offended, did hee teach by his interpretation, that to eate his flesh ought to bee vnderstood by a little round hoste transubstantiated? The round hoste of flowre and the wine to bee no more bread and wine but an accidēce without substance? Is this your abhominable Witchcraft the doctrine of Iesus Christ?

Iohn. 6.

Nothing lesse: but Iesus Christ as a true law giuer, vnto whom the interpretation of his law appertained, answered vnto the Doctours Capharnaïtes, that they wereto grosse and carnall, and that they did abide in the flesh as ye doe (O Massayers:) Notwithstanding that the flesh alone proffiteth nothing: saying
that

that these sacramental words were spiritual. The fleshe (saith hee) profiteth nothing, it is the spirite that quickneth. Moreouer (O Massayers) how can you safely make to agree your transubstantiation with the doctrine of Iesus Christ, which doth promise and assure to giue euerlasting life to thote which eate his fleshe and drinke his bloud, if yea take these wordes carnally? For you cannot be ignorant that your bodies (notwithstanding that they haue deuoured the little round hostes transubstantiated into flesh and bone, and supt and licked the wine changed into bloud) doe die and are mortall, by the necessitie of the lawe. Wherefore life euerlasting promised by this communion, may not bee vnderstood of the bodie nor of the mortall flesh. You must then of necessitie acknowledge, for a sure interpretation, that to eate the bodie and drinke the bloud of Iesus Christ ought to be referred vnto the life spiritual and heauenly, and that the flesh profiteth nothing, but the

Iohn. 5.

John. 6.

the spirituall word and communion of the body and bloud of Iesus Christ by faith and in spirite giuing euerlasting life. This interpretation is often recited by the holy Apostle *Iohn* in many places when he vseth these tearmes, he that cometh vnto me, shall neuer hunger, he that beleeueth in mee shall neuer thirst, but shall haue euerlasting life. Are not these tearmes sufficient plaine to interpret this holy sacrament of the body and bloud of Iesus Christ, without running vnto your witchcraft of transubstantiation.

Conference of
baptisme vnto
the sacrament
of the supper.

Another like interpretation of the doctour and authour of the sacramentall law is discribed, when Iesus Christ was asked of *Nicodeme* the meane how a man could bee regenerate and borne againe. Is it possible (saith *Nicodeme*) that a man should enter into his mothers wombe and be borne againe? Did Iesus Christ answere vnto this demaund, that in the holy sacrament of Baptisme the water was turned into the bodie, into fleshe, and

and into bloud, and transubstantiate into a carnall wombe to be thereby againe engendred and borne? Is there not as great reason after your witchcraft here to vse this answer as in the holy Sacrament of the supper? for by the one of these two holy sacraments wee be regenerate, and by the other nourished. And the regeneration is as marueilous vnto mans wisdom, as the nourishment. For after mans carnall iudgement it seemeth vnpossible, twise to be engendred. But our good God hath vsed like interpretation for the regeneration as hee did for the communion of his flesh and his bloud, namely that these sacramentall tearmes must be spiritually vnderstood, and not carnally: for the flesh profiteth nothing, but the spirit quickneth. That which is of the fleshe, is fleshly, that which is of the spirit, is spirituall. Iohn. 3.

The holy Apostle giuing vnto the Corinthians that which hee receiued at the hand of God, did admonish them of the second comming of Iesus Christ, in
loking

looking for the which he commanded to communicate the body and bloud of Iesus Christ by breaking of bread, and the Cup of blessing called the new Testament and the new Couenant contracted by the bloud of Iesus Christ, For as much then as we are assured of the second comming' of Iesus Christ. Being gon vp into heauen, and sitteth on the righthand of God his Father, vntill the day appointed that he must come againe to iudge the quicke and the dead. How do ye (O Massilians) with this issue, when as by your Magicke you say that euery day you cause to come downe, and make returne the body of Iesus Christ in flesh and bone, before the time appointed of his second comming be come.

Tit. Lilius.

1. Decad. 1.

Valerius. Max.

lib. 1. cap. 3

This witchcraft was restored by you frō the first author of your Masse sacrifice *Numapompilius*, who by his witchcraft gaue to vnderstand that he caused his Nyphe and Goddesse *Agerie* and also his Iupiter *Esicius* to descend from heauen

heauen, by whose meanes the heauenly secrets and misteries were reuealed vnto him. Euen so by our witchcraft the round host consecrated, is transubstantiated into the true and reall body of Iesus Christ: The bread being no more bread. How haue you learned this boldnesse to bruse and breake in peeces the body of Iesus Christ, according to the inuention of *Sergius* the second of that name, your predecessor Bishoppe of Rome? Are not you more detestable hangmen, then your predecessors Lieutenants of the Church of Rome, which crucified Iesus Christ, but without bruising and breaking his body in peeces, as it was propheccied before. And that more is, you are not content to breake it in 3 peeces, but in your Masse sacrifice ye haue enterprised to drowne or steep one portiō of it in the wine changed into bloud to deuoure it. To confirme your witchcraft of transubstantiation, haue ye not ordeyned to preserue your little round printed hosts, the which you do

Iohn. 19.

Exod. 12.

Numb. 9.

Corruption of
the holy sacra-
ments.Against trāsub-
stantiation.

*Harman, contr.**Blond.
Platina.*

do keepe and lay vppe so curiously in boxes and thrines after they be changed into flesh and bone, and into the reall body of Iesus Christ. Is not this a detestable heresie to belecue that the body of Iesus Christ can receiue corruption? Yea, and often it is eaten of wormes, mites, rattes and mise. Can you interpret, that this is an accident without a substance, seeing that your hosts become often stincking, and corrupt within your boxes: Many times also deuoured of earthly brute beasts, the which you cause to be burned and their ashes to be put into the place for Relikes. When the Bishop of Rome *Villor* the third of that name, receiued poyson by your transubstantiated wine was it an accident without a substance? Or when the Emperour *Henry* the seauenth of that name, was poysoned in eating a litle round host cōsecrated, was it an accident without a substance, seeing it gaue him his deaths wound? There is a more manifest appearance in the
 heavenly

heauenly Manna giuen vnto the people of Israell, the which notwithstanding that it became corrupt (if it were kept) yet being put in the secrete place of the Arke of the Couenant, it was preserued without corruption, was it therefore transubstanciatiated into flesh and bone, to bee called the heauenly bread, the bread which came downe from heauen, the bread of life, and the bread of Angels.

Now it remaineth to bring into iudgment the subtell reasons of the Massayers,, which for the whole foundation of their witchcraft do carnally in this word *Est*, saying these wordes are expressly written. *This is my body, this is my bloud*, when Iesus Christ, did institute the communion of his body and of his bloud vnder the signes of bread & wine. But I beseech all that are zealous of the honour of God, diligently to consider the holy institution of the sacrament, by the which God would declare and signifie the communion of his body by the

Ncemr.
Psal. 78. 104.
Iohn. 6.
Sapi. 16

The exposition
of the sacra-
mentall words;

L

bread

bread, and the drinking of his blood by the wine, and the cup. All will confesse that the true and principal nourishment of the body of man is contained vnder the kindes of bread and wine, so the true bread is often taken in the holy scriptures for the nourishment and life of Man. But let vs begin to bring in the places of the Bible. To the first man created to the likenes of God, for punishment of his offence, was it not said vnto him before, that hee must eate his bread in the sweat of his body? Is there any man so ignorant that hee will not confesse all the foode and life of man, to be vnderstood by the bread? When *Iacob* praied vnto God to giue him bread and cloathing, did not he vnderstand by the bread all that was necessary for his nourishment,? When it is recited that God made it to raine bread vpon the people of *Israell* in the wilderness, and that with this heauenly bread the children of *Israell* were filled, was not this terme bread vnderstood of the heauenly

Genes. 3.

Genes. 28.

Exod. 16.

Necm. 9.

Psalm. 78.

Sapi. 15.

Iohn. 6.

Genes. 14.

ly Manna sent of God for the nourishment of the people of Israel?

This Manna is not called the bread of heauen, and the bread of Angels giuen vnto the people without trauell. When *Melchisedech* would relecue the hoste of the good Father & *Abraham*, did he not present vnto him bread and wine? When *Abraham* would gratifie and refresh the three Angels appearing to him, did he not offer to them cakes baked in the ashes? Gaue hen ot to *Agar* bread for her nourishment. The mother of *Isaac* fauouring her welbeloued sonne, gaue him bread. *Ioseph* in Egypt offered bread vnto his brethren for their nourishment. When one will describe a famine and dearth, doth hee not say, there lacketh bread? When God promiseth any fauour vnto people keeping his commandements, doth he not giue them assurance of sufficient bread? when he commanded the poore, as his members, did he not command to giue them bread? It is then the bread

Genes. 41.

Genes. 47.

Numb. 21.

Leuit. 26.

Iohn. 4.

Psalm. 104.

Matth. 4.

Luk. 4.

Iohn. 6.

Matth. 4.

Luk. 9.
Matt. 15.

Matth. 6.
Luk. 11.

Exod. 21.
Leui. 4. 21.
Matth. 11.
1 King. 21.
Elay. 30.
Prouerbs. 20.
Ezec. 4.

that nourisheth and maintaineth the heart and life of men. When Sathan tooke vpon him to tempt Iesus Christ, to declare vnto vs that he was very man, did he not chose bread, to entice him to change stones into bread? When Iesus Christ, did celebrate his feastes, to giue food one time vnto 5000. men, the other time vnto 4000. persons, did hee not shew his might vnder the signe of bread? When he taught vs to make our praiers vnto God, did he not ordeine the Lordes prayer, to beseech God to giue vs our daily bread? And not onely in the holy Bible is there mention made of bread for corporal & common food: But also the sacrificers celebrated by the Priests of the Hebrues, ther e was a lawe prescribed of the bread ordeyned of God, namely, sweat bread without leauen, other bread there was called shew bread which the priests did renue euery weeke & eate, which *Dauid* vsed, being presented vnto him by *Achemelech* the high Priest, cotrariwise this terme bread

is applyed vnto breade of wicked-
 nesse, vnto breade of lying, vnto
 bread of sorrow, vnto vncleane bread
 of idolatry, vnto vncleane bread offered
 at the Altar, vnto the bread of trembling
 and vnto the bread of teares. The E-
 phraimites also are called the bread of
 ashes not turned, that is to say, in part
 baked & part not, circūcised Idolators.
 Wherefore, O Massefaiers Capharnaits,
 ye must not be so hardened & rooted in
 your fleshlinesse,, that you regard not
 the phrases of the holy scriptures in that
 which the terme of bread is sometime
 taken for the earthly & bodily bread as
 when it is said that man liueth not by
 bread only, but also by all that procee-
 deth out of the mouth of God. Sometime
 also bread is taken for the word of God
 and for doctrine, when Iesus Christ
 commanded his Apostles to take heede
 for eating of the leauened bread of the
 Scribes and Pharisees, are not these
 termes of bread, and leauen taken and
 interpreted for the doctrine of the Pha-
 risees,

Malac.1.
 Psal.23.
 Ezech.12.
 Oze.7.
 Deut.8.
 Matth.4.
 Luk.4

Math 25.

Math.15.
 Mark.7.

risees, heretikes? When the woman of Canaan did demand grace and mercie for the health of her daughter, holden with a fore disease. Did not Iesus Christ answere, that it was not lawfull to take the bread of the children and giue it vnto dogges? In this answere is not the bread taken for life and health, and not onely for the corporall nourishment: Seeing then that bread is taken for the life of man, the which hangeth chiefly of bread and wine, and that the goodness of God willing to applie it selfe vnto our infirmities would chuse those two signes, notes and markes notable, to signifie his body and bloud, namely, bread and wine, being two substances common to all nations, is that an occasion to imagine a carnall transubstantiation, as if without the same God were not able inough to figure and represent really and sacramentally life to be given vnto vs, yea euerlasting life by the communion of the holy bread and wine consecrated, figures and signes of his
body

body and bloud. Iesus Christ spake these words: *That the bread was his body and the wine his bloud*, he said also, *That hee is the liuing bread, that he is the breade of life, that hee is the liuing breade which came downe from heauen*, he saith also, *that hee that eateth of this breade shall liue for euer*. Is this to bring in that by this word (*is*) Iesus Christ is turned & transubstantiated into bread, and is no more Christ, but an accident without substance. O detestable heresie: O Massalians haue ye no more reason to interpret carnally these words, (*this is my body*) to change the bread into his body, then when he affirmeth that he is the bread, to change him into bread, cōsidering that it is written, that the partaking of this bread giueth life euerlasting, Iesus Christ said, *Hoc est corpus meum*. He saith also: *Hic est panis qui de cælo descendit*. In both these places is there not this word (*is*) bestowed? Must we therefore bring in a witchcraft of trāsubstantiatiō, in place of sound in-

Matth. 6.
Marke. 14.
Iohn. 5.

Iohn. 6.
Matth. 26.
Iohn. 6.

terpreting of the scriptures, by a likenes or familiar comparison of breade with Iesus Christ, causing vs to vnderstand that by him life euerlasting is giuen vnto vs? And by him our spirituall nourishment is giuen vs like as by the bread we haue our bodily foode. How so euer it be, we must alwaies haue recourse vnto the true interpretation of Iesus Christ, the true Lawgiuer, and author of the holy sacrament, who putting forth his institution said in the first place that he was the bread of life, then after that this bread is his flesh and his body, which must be giuen for the health of the world. He said that his flesh is true food and his bloud the true drinke, he saith, that hee that eateth his flesh and drinketh his bloud, shall abide in him. How doth he interpret this eating? Iesus Christ doth interpret it himselfe by these words: *He that commeth vnto mee shall neuer hunger, hee that beleeueth in me shall neuer thirst*, Is not this the true eating and the true drinking neuer to haue

haue hunger, and neuer to haue thirst. Behoueth it to get faith, which consisteth in spirit: behoueth it to addresse our selues vnto Iesus Christ our heauēly bread, our spirituall drinke, to fill vs for euer, to quench euerlastingly our thirst of sinne, to runne into a witchcraft of transubstantiation, and to forge an accident without a substance. Wherefore (O Massilians) haue yee inuented another interpretation, then that of Iesus Christ, who witnesseth that the flesh profiteth nothing, but the spirit quickeneth, and that his words are not carnall but spirituall, giuing spirit and life by faith and hope that he is the fauour of the world, incarnat, dead and crucified to giue vs eternall life, and after rose againe, ascended into heauen, and sitteth on the right hand of God his Father, abiding an euerlasting Priest propiciator, mediator and redeemer.

Let vs returne againe to this terme (*is*) which tormenteth the braines of the Masse sayers so sore, to imagine a transubstanti- Iohn. 15.

John. 14

substantiation. If Iesus Christ hath said that he is the true vine, that God his Father is a husbandman, and we are the branches. Is this to bring in this terme (*is*) a witchcraft of changing God into a Husbandman, Iesus Christ into a vine and vs into vine branches? If Iesus Christ is said to be the vnspotted lambe that blotteeth out the sins of the world: is this to bring in a transubstantiation? If Iesus Christ hath said that he is the doore of the sheepe-folde, by the which we must enter to saluation, and that hee is the Shepherd and we the sheepe, must we therefore ratch these places of the holy scripture so farre, that necessarily we must belecue a transubstantiation: for as much as this terme (*is*) is there? When Iesus Christ admonished his Disciples, saying to them, that they were the salt of the earth, did hee change and transubstantiate them into pillors of salt as he did the wife of Lot? If Iesus Christ hath said by his Apostles that we are the tēple of God wherin

Match. 5.

Genes. 28.

in the holy Ghost doth dwell: Is this
to imagine that we are transubstantia-
ted into a peece of stone? If the Apo-
stle haue said that Christ is the rocke ^{1. Cor. 3.}
out of the which did come the liuing ^{2. Cor. 6.}
water to wash vs cleane from our sins:
is this craftily to deuise a changing of ^{1. Cor. 10.}
Iesus Christ into a rocke or materiall ^{1. Cor. 12.}
stone? If the Apostles haue witnessed
that we are the body of Christ: Is this
to bring in that we are vanished away,
and are no more men, but changed
into an accident without a sub-
stance?

I foresee well (O Massesayers) more
than hardened, that you wil obiekt that
in all these places before alleaged wher-
in this word (*is*) is found, that no men-
tion is made of sacramentes, which
must be deeply considered, for asmuch,
as they be holy misteries ordeyned of
God, which also is true. And also this
word (*is*) is not onely found in the ho-
ly scriptures before noted, but also ^{Genes. 17.}
when there was speaking of the holy ^{Exod. 13. 13.}
sacraments

Genes. 17.
Numb. 10.
Psal. 68. 94.
Matth. 21.
Iohn. 2.

sacraments ordeyned before of God, vnto the people of Israell, was it not written that circumcision is the band and couenant of God. In the other holy sacrament of the communion of the Paschall lambe, is it not sayd that the Lambe is the Pasleouer or passage? Is this to bring in a witchcraft of transubstantiation. Will you not confesse (O Massalians and changers of substances) that in these places of holy scriptures, speaking of the sacraments, this word (*is*) cannot otherwise be expounded but to signifie: and that circumcision was the signe and marke of the band and couenant contracted betweene God and *Abraham*, that the Paschall lambe was also the signe of the holy passage: for remembrance of their deliuerance from Egypt. The Arke of the couenant for another sacrament, whereof it is written that it is the true power of the Lord. Is this to say that it was transubstantiated into the maiesty of God. It beho-
ueth to interpret the holy scripture with
discreffion

discreffion and humility, without sophistrie and witchcraft to vnderstand foundly the true meaning of words, and not to abide in the letter that killeth: but to receiue the word of God in spirit that quickeneth. If then the holy Arke benamed the Lord, and called God, for that in it he exercised his might, & shewed his wonders and misteries, to draw the people of Israell by an outward signe to remember God, and to feare and obey him, Also if Iesus Christ is called the bread that came from heauen, the bread of life, that the bread broken is his body, and the wine is his blood, that the cup is the new Testament, that by these outward signes of bread and wine, he might cause vs to vnderstand our life and nourishment of saluation to stay onely vpon Iesus Christ, and that by his death and bloodshedding we are so assured of euerlasting life, as the bread and wine are nourishment for the body, and that it pleased him to ordeine these holy signes to serue vs for sacraments

ments for the triall and confirmation of our faith : is this an occasion to play the Capharnaits or the Nicodemians to doubt of the power of God, how is it possible to eate the body and drinke the bloud of Iesus Christ ? How is it possible to be regenerate and borne againe ? Then seeing wee haue a promise giuen vnto vs by the word of God, wherefore (O Massilians) haue ye imagined a carnall transubstantiation, mistrusting the incomprehensible power of God, ought it not to suffice you to beleue simply that the body & bloud of Iesus Christ is offred vnto vs really & sacramentally to communicate for our nourishment, and to giue vs euerlasting life by the bread and wine consecrated with giuing of thanks, the bread being truely his body : and the wine his bloud, which ought to be receiued worthily by faith, and in purenes of conscience, as holy signes and markes of the godly badge, without enquiring euer subtilly the meanes, otherwise then Iesus Christ hath interpreted

interpreted (saying) the flesh profiteth nothing, it is the spirit that quickneth, and that his words were spirit and life, Ought we to doubt that God hath not the power to make vs partakers of the body and bloud of Iesus Christ, by the holy signes of bread and wine consecrated, the bread neuertheless remaining bread, and the wine, wine. If it were otherwise, this should not be called a sacrament but a myracle, as when Iesus Christ, turned the water into wine, that he vsed a miracle of transubstantiation, changing water into wine. But he did not then ordeine a sacrament as he did of the communion of his body & bloud by the holy figures of bread and wine. Was it not as easie for God to make the wine to bee changed into bloud, or the bread into flesh, as for *Moyse* & *Aarō* to change the water of the river into bloud to approue the hardnes of *Pharaoh*, or when the cloudes were turned into the flesh of Quales, which rained vpon the people of *Israell*, alwaies God did not
ordeine

ordeine these miracles to serue for ordinarie sacraments, but would apply himselfe to our infirmitie, giuing vnto vs signes, holy and not transubstantiated, which are neither vaine nor fantasies, but are outward signes, which wee can see, touch, eate & taste, abiding in their substance, and neuerthelesse representing sacramentally, that which is comprised and signified by them, wherein our triall of faich doth stand, to declare vs by a sacramentall worke to be of the number of them that are regenerated & nourished by the holy sacraments of baptisme and of the supper. If it be lawfull to make comparisons of the 2. holy sacraments of Baptisme and of the Supper, notwithstanding that there is difference betweene regeneration, which doth not reiterate (for it sufficeth once to be regenerate and borne againe.) But the nourishment must be often done againe, according to the order of nature, and other differences largely described by the holy Apostles and ministers

A comparison
of the two holy
Sacraments.

sters of the word of God. Yet the same end, the same God, the same Iesus Christ is shewed & declared as well in baptisme, as in the supper. By the blood of Iesus Christ we be regenerate, and by the same blood nourished. By the blood of Iesus Christ we are renewed, set, and grafted, and by the same blood we are kept and preserved from hunger and thirst for evermore. By the blood of Iesus Christ we are spoiled from the olde corrupt skinne, and clad with his body, of the selfe same also we haue our nourishment and euerlasting life. By the blood of Iesus Christ we haue accesse into the kingdome of heauen. And by the same blood we haue the fruition of the kingdome, for vnto the same purpose the holy Apostle witnesseth, wee are all baptised by the vertue of one holy spirit, and we haue all drunke of one spirituall drinke giuen vnto vs by Iesus Christ. Be not these comparisons taken out of the holy scripture, to iustifie that Iesus Christ is the onely end, vnto the

M

which

Against the
Massilians.

which tendeth as well Baptisme as the holy Supper. It followeth then that the signes of the sacramentall water for baptisme, and bread and wine for the supper of Iesus Christ, are holy signes, earnest, gages, paunces, markes, seales and sacraments, instituted of God for prooffe and assurance of our faith. Well, then (O Massilians) seeing yee haue inuented a witchcraft of transubstantiaion for the sacrament of the Supper, why haue yee not also subtelly deuised the same witchcraft in the sacramēt of baptisme? why haue yee not ordeyned the sacramental water after that it is by you coniuired and bewitched with salt to driue away Diuels, to be changed into the blood of Iesus Christ, the water to bee no more water, but accident without substance, as yee haue imagined of the bread and wine? What difference can you shew, but Sophistries, Sophismes, and Masse subtelties. If yee continue your heresie by this word (*is*) it is also found in the water of Baptisme, which

which is called renewing and regeneration, the same is also named the holy Ghost, and the garment with which, & by which, we are clothed, renewed and borne again in the blood of Iesus Christ. Then seeing (O Massilians) that you confesse that yee cannot finde a second Berengarie to make a decree of recantation to the end to enlarge your witchcraft of transubstantiation, vnto the holy water of Baptisme, and by the same meane to change your spetzell and salt water, your oyle, your creames, your salt water & other drugs, wherewith you haue corrupted the holy sacrament of Baptisme. Wherefore then are yee so hardened and waxt old in your *Pompili-an* Religion, that you would plucke Iesus Christ from the right hand of God, to make him to descende in body and blood by your whispering witchcraft, (as *Iupiter Elicius* did) before the day appointed of his second comming? I can bring you in the similitude of the Sunne, called by some Apostles the Sun

Luk. 1.

Malach. 4.

A comparison

of the Sunne

with Iesus

Christ.

the which S.
ustine the
 Martyr vied in
 his treatise of
 the exposition
 of faith, cap. 2.

of Righteousnesse Iesus Christ, because that light commeth from heauen by the great and bright starre. And euen so the spirituall light is giuen vnto vs by Iesus Christ, who hath restored vs to light, out of the night and darknesse of sinne.

Well then (O yee Capharnaites, carnall and grosse) vnderstand now a comparison sufficient inough to shewe you the infinite power of God to bee much more perfect then your abominable intention of transubstantiation? Do yee not acknowledge if you haue not your eyes blinded and holden in depth of the darknesse of frowardnesse, that the Sunne doth giue vnto vs his light, his beames, his force, his heat & strength, And yet the body it selfe of the Sunne doth rest and abide in heauen? Do not ye say ordinarily in your common language, when the windowe of the house towards the sunne is open, that the sunne com meth into the house? Yet the sunne remaineth alwaies in heauen? Behoueth

houeth it to snatch and catch the body of the sunne, causing it to come downe and to transubstantiate in this earthly place before it can giue his heate, his beames, his light, and nourishment to plants, hearbes, trees, and earthly creatures? Are yee so brutish (O Capharnaites) that yee will not confesse the true sonne of righteousnes Iesus Christ, to haue much more power then this starre of the sunne, create and mortall? If then the mortall creature, haue this power to giue vs the vertue and strength of his body, by his beames, by his light, and by his heate sent downe into the earth really, and effectuously, the body notwithstanding abiding in heaven. It be-
houeth to beleeeue that God the euerlasting creator hath much more power to giue vs the true sonne of rightuousnesse Iesus Christ, to giue vs his force & vertue of his body and bloud, shed for vs, by the beames, light and heate of his holy spirit, without cōstraining him by your witchcraft to be plucked from

the right hand of God, & to be drawn out of heauen by your transubstantiatiō into earth. Wherefore hath not Iesus Christ this power to giue vs his light, and to offer to vs his body & his bloud, to enter within vs, if by faith and pure conscience we will receiue him by the vertue of his holy spirit, euen as well & better then the sonne entreth into our houses by his might and power, without drawing it out of heauen to change the substance thereof? The sonne is one onely body created abiding in heauen, the cause of the growing of plants, trees & hearbes, which giueth nourishment by force and heate vnto all things liuing vpon the earth, and in one and the same moment hath power to quicken, heate & nourish an infinite number of plants, trees, hearbes and earthly creatures, without seperating, diuiding or plucking his body from heauen to transubstantiate it. The body also of Iesus Christ which he hath caried into heauen, and set at the right hand of God, hath it
not

not more force, more vertue, and more strength to regenerate vs, to feed and nourish vs, to giue his vertue, his light and his beames, to inspire, quickē, sustaine, lighten, and in a moment make vs through faith partakers of his body and bloud: to make vs members of his members, knit together in him, and by him, by his true promise contained vnder the bages and holy signes, left vnto vs till that the second comming of his humanitie bee seene vpon the earth. Wherefore (O Masselayers) haue ye inuented this witchcraft of transubstantiation, to blaspheme against God, to lessen his power and lesse to esteeme his power and vertue, then the vertue of the sunne his creature? wherefore will yee pluck the body of Iesus Christ from heauen before the time appointed, to change his substance into your little round hosts, unleavened and printed Iesus Christ as full of pictures which you cause to bee God aideth all. worshipped. seeing that Christ as God, doth aide his church everlastingly, and

hath power to regenerate feed and nourish vs, yea with euerlasting life & food, by his promise witnessed and assured by his holy sacraments of Baptisme, and of his holy supper. For other comparisons (O Masseayers, familiar & homely) consider how the earthly and mortall princes are esteemed, reuerenced and honoured for the sacred signes ordeined by them. I will onely set forth vnto you two, that is to say, Waxe & Metalles, of the one is made the scale of the prince, wherewith is sealed graces, pardons and forgiuenesses, the letters & priuiledges, grated by the prince. He that counterfeiteth this scale, is hee not punished for treason, euen as if hee had hurt the very person of the prince? Doth not this scale represent the very person of the prince, as if hee himselfe were there present? yet the waxe notwithstanding that it is called the scale of the prince, is not therefore transubstantiate, but remaineth still waxe, yet after that it hath receiued the reuerend
print

print of the Prince it is no more called waxe but the princes seale.

The metalles of gold and siluer marked for the coyne of the prince to serue for money, although they be no more golde nor siluer, but haue changed their names at the will of the prince, be it into the name of ducate, crowne, shillings, pence or other names, do they leaue to be metallēs, and the same substance they were before: this onely difference there is, they are appointed and stamped with the print of the prince, which doth really represent him, in such sort, that hee that clippeth & counterfeiteth this money, is punished as for the crime of treason, and as he had hurt the proper person of the prince: By much better reason the bread and wine consecrated and marked to be sacraments of the body and bloud of Iesus Christ, do really represent him, & not in painting. Wherefore he that vseth it vnworthily shall haue euerlasting damnation as a traytor to the maiesty of God. If ye (O Massalians)

I. Cor. II.

lians) Nicolaitains & transubstātiators, are not sufficiently satisfied with the interpretation of Iesus Christ and his Apostles, ne yet with similitudes and familier comparisons to bring you to the true way and certaine forme ordeyned of God for the celebration of his holy sacraments in abolishing of your Masse *Pompilian* Idolatries casting away also your abominable witchcraft of trāsubstantiation, at the least, yet will ye giue no credit vnto the interpretation of the ancient doctōrs of the church. Heare then that which S. *Augustine* doth recite against *Adamantine*, euen as the bloud in many places of the holy scriptures is called the water & the rock Christ, So is the bread called the body of Iesus Christ, the which three places must be expounded to be figures and signes. When that faith the same doctōr, Iesus Christ spake these words, *Hoc est corpus meum*. This is my body, and gaue them bread. Hee gaue them the signe of his body, for he thought otherwise that it was a thing vnlawfull,

August. cap. 12.
authorities of
the ancient
doctōrs.

The exposition
of saint *Augu-*
stine.

Lib. de doctri.
hristi. & in pre-
ati. Psal. 3.

vnlawfull, & too vncurteous to deuour
the flesh & body of Iesus Christ if there
were not a figure there, namely, the
bread to put vs in minde of the flesh and
body of Iesus Christ to haue bene offe-

*lib. 10. de caudes
cap. 5. sacrificium
de consecr. di-
stinct. 2.*

red vp, for our life, and euerlasting
foode. Moreouer the same doctour
vseth this interpretation, the visible
sacrament is the Testament, that is
to say, the holy signe of the inui-
sible sacrifice. The like interpretations

are described by *Tertullia* against *Mar-*
cion the heretike: wherefore then O

*Tertul. lib. 1. &
3. 4.*

Massilians haue yee not followed the
holy doctours of the Church, which
would not blaspheme against God by a
witchcraft of transubstantiation? but
haue freely acknowledged the sacra-
ment to be a signe or holy visible figure
signifying in spirit & by faith the which
is inuisible? wherefore prepare yee the
mouth & the belly to deuoure the flesh
of Christ corporally? why do yee not
offer your soules by liuely faith wor-
thily to eate Iesus Christ? why did you

*Et quid paras
dentem & ven-
trem crede &
manducasti. ca.
Et quid de con-
secratione.
distinct. 2.
August. in li. de
remedi.*

not

peniten. & in
Iohn. tract.

25. cap. 6.

S. Hieron. in
epist. ad Eph.

Ca. dupliciter ea-
dem distinct.

Saint. Gelase.

against Eutych-
ius & Nestorius

S. Ambrose in
his booke of sa-
craments cap.
11.

Origen in Leus.
homil. 7.

not interpret the eating of the body of Iesus Christ by the notable distinction of the holy Doctor *Ierom*, saying the flesh of Iesus Christ is vnderstanded fleshly when there is mention made of the shedding of bloud, and crucifying of the body of Iesus Christ for our saluation: But spiritually when it is sayd, that the flesh is the true meate which must be eaten. For another holy doctor I will alledge *Gelase* Bishop of Rome, who disputing against the heretikes Eutichians and Nestoriens, doth affirme that the bread and wine consecrated & made sacraments, do not leaue in substance still to be bread & wine, but are figures and signes of the body and bloud of Iesus Christ by the misterie of the sacrament. Will yee haue more large witnesses of *S. Ambrose* who vpon the Epistle to the *Corinthians* hath expounded eating and drinking the bread and the wine, to signifie the flethe and the bloud of Iesus Christ, offered for vs? *Origen* also in his homilies hath expounded

ded the sacraments to be figures, which must be examined spiritually and not carnally, for this faith saith he that the letter killeth, if it be not vnderstood spiritually when it is written to eate the fleshe of Christ. Wherefore Saint *Cysofome* warneth to honour this sacrament in offering the soule vnto God, for which Christ was crucified and that by this holy sacrament of breade and wine, is signified vnto vs the likenesse of the body and bloud of Iesus Christ. To make an end, it beloueth to be ruled by the holy interpretatiō of our doctor Iesus Christ and of his Apostles, to honor & reuerence his holy sacraments ordeined of him for outward signes, to lift vppe our mindes to heauen, to take that which is represented by the signes, not to esteeme them as vaine paintings, or fantasies, but worthely to receiue them in liuely faith by the vertue of the holy Ghost, to the end to be fed and nourished with heauenly bread in the health of our soules, to come to life
 ever-

S. cyrys. in I. email
 3. in cap. 15. com. x
 Psal. 22.

lasting. Let vs then be assured in Iesus Christ as members of his body: Let vs all come into vntity to communicate one only bread, & to drinke one only wine, made of many graines knit together, to the end that wee may say with the holy Apostle, all we the faithful are the body of Iesus Christ, saued and redeemed by his body crucified & bloud shed for vs. Thus dwelling and abiding by faith in Iesus Christ, eating him, & drinking his bloud. Let vs beleue surely that hee was crucified dead, and risen againe, & his body ascended into heaven, sitting on the right hand of God in a certaine place vntill that he returne with his humanitie as he went vp: Neuerthelesse his power & diuinity are distributed vnto vs & spread ouer all the earth in all places, specially in the holy sacraments, which he hath left vnto vs for gages, & outward triall of our faith, for a remembrance of the death and passion of our Sauour Iesus *Christ.*

How

How to receiue rightly

the Sacrament of the
Lords Supper.



Or as much as by the opinion of transubstantiation and consubstantiation in the sacrament, the one holden by the followers of the church of *Rome*, the other by those which followe the opinion of *Luther*, the truth of the manhood of the sonne of God contrary to the truth of the worde of God, & the best ancient writers is apparantly and plainly denied; though in words & tongue they both do seeme to cōfesse it, yet must it needs follow vpon both these opinions, that the truth of his humanie is cleane taken away, and a new imagined humaine body in steede of a true naturall body giuen vnto him, euen such a body as is inuisible which cannot be felt nor touched, which holdeth and occupieth

occupieth no certaine place, but is in all places at once, infinite, incomprehensible and not distinguished nor differing in naturall qualities from the diuinitie, all which is contrary to the instruction and plaine truth of holy scripture, by which all christiā men are taught to beleue, that all true properties and qualities of an humane reall and naturall body are vchangeable remaining and being in the person of our Sauour Christ of whose reall naturall humane body, holy scripture thus affirmeth, that by the power of his diuinitie, dwelling in the same bodily, it is ascended and seated in the heauens, at the right hand of God, of whom it is thus affirmed by liuely voice from heauen in the first of the *Acts*, *This Iesus which is taken vp from you into heauen, shall so come as you haue seene him go into heauen.* In the which place the Apostle Saint Peter affirmeth in the 3. of the *Acts* he must haue continuall permanence and abiding and be contained according to the proper and true

Acts. I.

true nature of his humane flesh, vntill his comming againe to iudgment, saying: *And he shall send Iesus Christ, which before was preached vnto you, whom the beaueus must containe, vntill the time that all things be restored which God had spoken by the mouth of all his holy Prophets since the world begā.* So that in his humane reall naturall flesh, he is not nor shall not be on earth naturally or supernaturally, vntill his said comming to iudgment which doctrine notwithstanding it is assured and most true according to the instruction of holy scripture, that his diuinity is vnseparable from his humanitie, and his humanitie from his diuinitie, his diuinity extending it selfe to all places both in heaven and earth, being euerlasting, infinite, incomprehensible. comprehending and contayning all things by his diuine power & maiesty, and his humanity being conteyned, seated and resting locally in the heauens, the fulnes of the God-head dwelleth in the same, not being so con-

N teyned

teyned of it, but that it filleth the same and all other places also; The incomprehensibleneſſe of which vnſeparable coniunctiō, of the diuinity and humanity of our Sauour: *Being perfect God and perfect man, of a reaſonable ſoule and humane fleſh, ſubſiſting*: no earthly ſimilitude may fitler ſerue to expreſſe then the moſt ſhining and glorious body of the Sun, the body wherof God hath locally ſet in the firmament, to giue light vnto the world, and to cheriſh, comfort and nourish all things therein, with his heate; for as the light & heate remaine by the diuine ordinance of God vnſeparably ioyned to the body of the Sun, which by the true power of God is placed and fixed in the firmament, and yet with his light and heate filleth all the world; ſo remaineth the diuinity of the Sonne of God vnſeparably ioyned to the humanitie, locally placed and ſeated in the heauens, by which coniunctiō he is not letted from ſpreading, extending and filling all other places

places also, who in his diuine essence,
power and great maiesty, filleth and
worketh all in all things, according to
the true and plaine doctrine of holy
scripture, & yet the humāity according
to the proper & vñchāgeable nature of
the same, remaineth vñdoubtedly sear-
ed, and being but in one place at once,
being circumscribable, locall & dwel-
ling in heauen, *from whence he shall come*
in most triumphant and glorious ma-
ner, to iudge both the quicke & the dead:
retaining & keeping still the essentiall
properties of his true, reall, naturall bo-
dy, holding and occupying but one
place at once, his diuinitie ouersprea-
ding and enlarging it selfe, to all pla-
ces, according to the excellent power,
maiesty and essentiall properties of the
same. Which sweete and comfortable
doctrine, and vñdoubted article of our
faith, the doctrine and opinion of tran-
substantiation and consubstantiation,
do flatly and plainly impugne and o-
uerthrow, as before hath beene shew-

ed, by which doctrine also of transubstantiation, the truth of the blessed Sacrament, is in plaine truth denied, what colours, pretences, shiftes or shewes so euer be made to the contrary: for how can there bee a sacrament of Christs precious body and blood, when as by the doctrine of the church of Rome the elements of bread and wine (which by the power of the word of God are made a holy sacrament) are taken away & changed into the reall naturall flesh and blood of Christ, and after which change nothing but the very substance of Christ remaineth, and hee is really, carnally & corporally present? which if it be so true as they would haue it, & as they with fire & sword would force euery one to beleue, then must Christs reall, naturall carnall body be a sacrament of his body, and not the elements, which by their doctrine haue no essence or being at all, but by the power of the word are transubstantiated into the carnall body of Christ, or else there
remaineth

remaineth no Sacrament at all, which for shame I thinke they will not affirme for the vndoubted truth is, that the substance it selfe of Christs body and the Sacrament of the substance, which are the elementes beeing distinct seuerall things, cannot so be changed or giue place the one to the other, that one selfesame thing should be both: seeing the true nature and property of a Sacrament is according to the doctrine of holy scripture, to declare, offer & giue to all the faithfull and true beleeuers, that receiue the same with a liuely faith, another thing then that it selfe is both in shew and substance, or else it should nor cannot be properly a Sacrament: for a Sacrament, as the diuines do terme it: *Is a visible signe, substance and pledge of inuisible grace.* giuen to all thē that receiue the substance of the elements by which they are and shall be made partakers of the inuisible grace, offered & giue to al thē that through the working of the holy Gghost haue a true faith to

What a Sacrament is.

receiue the same inuisible grace by the elements, as the sacrament of circumcision, and the passeouer in time of the lawe did declare, giue, testifie and assure vnto all the children of *Abraham* the beleeuing Iewes the mercifull promise of God, that God was, is, and would be their God, their redeemer and deliuerer, from sinne and Satans power for euer : of which their captivity vnder sinne and Satan, their thraldome in Egypt, from whence they were diluiered was a figure. The Sacrament also of Baptisme & the Lords Supper, do declare, giue, testifie, seale vp and assure through the vspeakeable working of the holy Ghost, vnto all the true beleeuers, in Christ, their full and perfect deliuerance from sinne and Satans power, their participation, and fruition of perfect holinesse in Iesus Christ, and in the end the reward of euerlasting life, purchased. giuen & bestowed by his meanes and for his sake, who paid the price of their redemption,

on,

on: of all which the true beleeuers are made partakers in the instance of receiuing the outward elements in Baptisme & the Lords Supper, through the working of the holy Ghost in them, and vnfained, stedfast & true faith. It belongeth not therefore to any sacrament, or to the Sacrament of the Lords Supper, by the doctrine of Gods word, that the elements should bee changed into the very and naturall substance of that whereof it is a sacrament, either by transubstantiation or consubstantiatio, for that were to fetch Christ againe frō aboue, and giue him a reall, naturall or supernaturall corporall presence here vpon earth, and so to make him be in all places at once, contrary to the true nature of his true humane body, and contrary to the doctrine of holy scripture, which teacheth not any presence of Christ on earth againe in his humane flesh, vntil the time appointed before remembred, but plainly sheweth the contrary: declaring further, that

as many as come to this sacrament and communion of the precious body and bloud of Christ with a true and liuely faith, fruitfull in true repentance and in a vertuous and godly life, the holy Ghost worketh in them a lifting vp of their hearts and mindes into heauen, where Christ sitteth at the right hand of God, and there through the operation of the same Spirit in the instance of receiuing the sacramēt, they receiue, apprehend and feede vpon, in a true, vnfained and liuely faith, the true reall and naturall body of Iesus Christ the sonne of God, whereby their bodies and soules are preserved, nourished and strengthened, to the attainment of euerlasting life by his changing & purging all their corruptions and vncleanes, and by his distributing and vniting vnto euery of them the true properties and excellent graces of his naturall holy body, as his wisdome, righteousness, sanctification and redemption, all which is as truely made theirs by and through

through his gracious imputation, as if they and euery of them had in their owne proper nature, attained vnto, and fulfilled the same, of which excellent graces, the fruit and reward shal follow of glorification and life eternall.

Of all which benefites this sacrament The vse of the
Sacrament and the sacrament of Baptisme are appointed vnto the faithfull to be as tables and glasses, wherein they may plainly see and behold all the great mercies of God towards wretched and miserable sinners plainly drawn and figured, that whereas the word doth as a liuely trumpet sound out his gracious goodnesse to the eares of the faithfull, these sacraments do serue as instrumēt and conduits to conuey it to the eies, taste, feeling and comfort of all the senses: so that when their bodies are made partakers of the sacrament and outward elements, their soules in the same instāt (through the mightie working of the holy Ghost) are fed by the instrument of true and liuely faith, with the
most

most holy, reall, natural body & bloud of Christ: through the liuely power also of which holy spirit they are moued & stirred vp to giue continuall praise, honour and thanks for these his bountifull mercies, & rich treasures bestowed vpon them: For in this sacrament and communion of the body and bloud of Christ there is shewed, declared and giuen vnto all and euery of the faithfull, the death and sufferings of Christ, the participation they haue with him, and all the benefites which they receiue by his passion, whereof they are put in minde in this sacrament by foure Similitudes. First, by breaking and receiuing of the bread. Secondly, by powring soorth and drinking of the wine. Thirdly, by the nourishment which their bodies receiue by these elements, by the vnity of many cornes whereof the substance of the bread, and the vnity of many grapes whereof the substance of the wine is made. Fourthly, by the conuersion that these elements haue

haue into the substance of the receivers.

By the breaking and receiving of the bread, and by the powring forth, and drinking of the wine, the faithfull are put in minde of the death, passion and sufferings of Christ, whose body was broken both before & on the Crosse, & his blood drawne forth & shed, not for any cause of his owne, but for remission of their sins, which is giuen and they receiue by his passion, for ; by the nourishment which the bodies of the faithfull haue, of these elements they are put in minde, that as these elements do in the vsing and receiuing of them nourish their bodies . and comfort & sustaine their naturall flesh & blood, being the outward man , so the body and blood of Christ apprehended and received through the working of the holy ghost by the instrument of the true and liuely faith of the receivers, who through the operation of the same spirit, do by their faith apprehend and
feed

feede vpon the true, reall and naturall body of Iesus Christ, the sonne of God, which feedeth & nourisheth their bodies and foules, vnto life euerlasting, by his distributing vnto euery of them according to his gracious imputation, the true, reall and naturall properties of his vndefiled body and bloud, as his wisdom, righteousnes, sanctification, and redemption, his holinesse, innocencie, his perfect and full satisfaction of the lawe of God, his incorruption both in will and nature, his suffering and satisfaction of the wrath and iustice of God, due vnto vs miserable sinners, his victorie against sinne, death, the diuell and hell, his glorification and eternall happinesse, of all which euery of the faithfull are, and shall be as verily made partakers by receiuing this heauenly foode the bread of life, the body and bloud of Christ, as if they in their owne persons had wrought, suffered & fulfilled whatsoeuer Christ suffered for them, and were in full possession of the
reward

reward, whereof Christ is in possession, and hath prepared and purchased it also for them: the certainty and assurednesse whereof is approued vnto euery of their hearts and soules by the steadfast, sure and vndoubted promises of the word of God, deliuered by Christs owne mouth in the 6. of Iohn, *I am the* Iohn. 6.
living bread which came downe from heauen, if any man eate of this bread hee shall live for euer, and the bread which I giue, is my flesh, which I will giue for the life of the world: verilie, verilie, I say vnto you, except you eate the flesh of the sonne of man, and drinke his blood, you haue no life in you; whosoever eateth my flesh and drinketh my blood hath eternall life and I will raise him up at the last day: For my flesh is meate indeede, and my blood is drinke indeed. I am the bread of life; this is the bread which cometh downe from heauen, that he that eateth of it should not die; he that eateth of this bread shall live for euer, and he that eateth me, euen he shall live by me, he that eateth my flesh, and drinketh my blood, dwelleth

in me and I in him: I am the bread of life, he that cometh unto me shall not hunger, and he that beleeueth in me shall not thirst: and this is the will of him that sent me, that euerie one which seeth the sonne and beleeueth in him should haue euertlasting life, and I will raise him vp at the last day: Verilie verilie, say vnto you, hee that beleeueth in me hath euertlasting life, hee that beleeueth in me though he were dead, yet shall he liue, and whosoever liueth and beleeueth in mee, shall neuer die.

By this and many other sweete and comifortable promises of our Sauour in his word it appeareth plainly, that life is promised to all the faithfull and true beleeuers: And seeing by our Sauours owne words none can be partakers of this life but such as truely eate his flesh & drink his blood, it must needs follow that truely to beleeue in Christ, is truely to eate his flesh & drinke his blood, and that without true faith it is impossible to be partaker of the true, reall & naturall flesh and blood of Christ.

To

To bee partaker also of the flesh of Christ, is not carnally to apprehend & feede vpon his materiall, naturall substance, for in that sense our Saviour saith, *his flesh profiteth nothing*: But to be partaker of the spirituall graces of his true naturall flesh in receiuing his precious body and bloud, by a true faith, as before, which is the very precious foode whereby the soule liueth, and is sustained to life euermore, and is apprehended onely by faith, whereby alio Christ is said truely to dwell in vs, and we in him: and therefore all the wicked and vnbeleeuers which come vnto the communion of the body & bloud of Christ, are refusers, mockers and despisers of his body and bloud, and by receiuing the sacrament vnworthily, doe most worthely eate and drinke their owne damnation, seeing by their lacke of true faith and beleefe, they refuse, mocke & despise, yea and violently thrust away from them so precious a treasure as the body and bloud of Christs is, and come
no,

not with reuerence to receiue and feede
vpon the same by a true & liuely faith,
as all the beleeuers do, who without
great reuerence and dread, with ac-
knowledgment of their owne vnwor-
thinesse, dare not presume to come to
this holy table of the Lord, and com-
munion of the body & bloud of Christ,
hauiug also a true faith working by
charitie, fruitfull in true repentance and
in a vertuous godly life, which they
haue receiued and do acknowledge to
be of the free gift of God through the
vnspeakable working of the holy
Ghost, the same true faith in euery of
their hearts; by which euery of them
doth in their minde and soule partake
and feed vpon the true, reall and natu-
rall body & bloud of Christ seated in
the heauens at the right hand of God,
whither through the worke of the holy
Ghost, and by their true faith they are
lifted vp in the very instāce of receiuing
these sacramental elements, according
to Christ our Sauours owne institutio
in

In remembrance of his death and passion: For which cause euery one is commanded to trie and examine himselfe whether he haue this gift of true faith, which is required to be the instrument & meane to be made a true partaker of this precious body and bloud: and by the body and bloud of the spirituall graces of the same, whether he be in true charitie and in the way of true repentance, and of a vertuous and godly life, before he eate of this bread, and drinke of this cuppe, lest eating & drinking of this holy sacramēt vnworthily, because he commeth without true faith, fruitfull in the effects aforesaid, he put from himselfe, and be a mocker, also a despiser of the precious treasure of Christs, reall naturall flesh and bloud offered by these sacramentall elements of bread and wine: and so worthily plucke vpon himselfe his owne iust damnation in as much as by lacke of true faith he hath not receiued but refused and despised the rich iewel that

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was offered whereby Christ would haue dwelt in him and he should haue dwelt in Christ for euer, according to his most mercifull promise made in his word.

By the similitude of vnion of many cornes and many grapes in these sacramental elements, the faithful are put in minde, that as the bread which they receiue and eate in the sacrament was made of many cornes, and by the liquor of water kneaden into dowe, and yet is but one bread: and as the wine was made of the iuice of many grapes, and yet is but one wine: so they that receiue and eate Christs body and drinke his bloud by a true and liuely faith, watered with the liquor of godly and true charity, are made one body and one flesh with him, as liuely members, and fruitfull branches of his mysticall body the Church, wich is the whole companie of Gods children which are in heauen and in earth; of which fellowship and mysticall body these

these elements are a sacrament as well as of his naturall body, declaring the perfect cōiunction which all the faithful of the church militant here on earth, haue with their fellowe members the church triumphant, together with their head Iesus Christ, who all make but one body of Christ, being compact & knit together to him as to their head, according as the Apostle Saint Paul affirmeth in the 1. to the *Corinthians*, cap. 10. *The cup of blessing which we blesse is it not the cōmunion of the blood of Christ? The bread which we breake, is it not the cōmunion of the body of Christ? For we that are manie are one bread and one bodie, because we all are partakers of one bread.* In the 12. chapter of the same epistle he saith: *For as the bodie is one, and hath manie members, and all the members of the bodie which is one, though they bee manie, yet are but one body, even so is Christ: for by one spirit we be all baptized into one body, whether we be Iewes or Grecians, bond or free, and haue bene all made to drinke into one spi-*

iii. Therefore if one member suffer all suffer with it, if one member bee had in honour all the members reioyce 2 with it. Now you are the body of Christ and members for your part.

By which words the Apostle sheweth that all the faithfull both in heaven & in earth make but one myſtical body of Christ, and that the whole Church together make but one Christ, being all in particular the ſeueral members of his ſaid myſtical body, whereof he himſelfe is the head: of which ſinne and ſtedfaſt coniunction, Baptiſme & the Lords ſupper are an effectuall declaration and reſemblance, and perfect ſeales of aſſurance to all the faithfull: for by Baptiſme is declared their new birth into one ſpirit, and by their participation of the body and bloud of Chriſt is maniſeſtly, ſhewed, opened, ſealed & aſſured vnto them their newe planting & incorporating into Chriſts body, who being made liuely members of the ſame, they are guided, gouerned and ruled by
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one selfe same spirit of Christ, according as the Apostle affirmeth in the 4. chapter of the epistle to the *Ephesians*, *There is one body and one spirit, euen as you are called in one hope of your vocatiō. There is one Lord, one faith, one Baptisme, one God & father of all, which is aboue all, through all, and in you all.* That we be henceforth no more children, wauering and caried about with euery winde of doctrine by the deceit of men and craftines, whereby they lie in waite to deceiue; but let vs follow the truth in loue, and in all things grow vp vnto him which is the head, that is, Christ, by whom all the body being coupled and knit together by euery ioynt for the furniture thereof, according to the effectuall power which is in the measure of euery part receiueth increase of the body vnto the edifying of it selfe in loue, till we all meete together in the vntity of faith and knowledge of the Sonne of God, vnto a perfect man, and vnto the measure of the age of the fulnes of Christ:

And in *Gal. 3.* it is thus said: *For yee are all the Sonnes of God by faith in Christ Iesus for all yee that are Baptized into Christ haue put on Christ.* By which words the Apostle noteth, that all the whole church are but as one man in Christ Iesus, making but one mysticall body of Christ, whereof the sacraments of Baptisme and the Lords Supper, are a declaration, resemblance, testimony & perfect seale of assurance; so that Christ being now head of his church, and the Church, which is the company of the faithfull, being made one body with him, he nourisheth and feedeeth all and euery member of the same, and through the worke & grace of his holy spirit, ioyneth them together by their particular ioints so that euery part hath his iust proportion of foode, that at length through the vertue receiued & extended from him, as from their head, euery part may grow vp to perfection: in which communion and fellowship of the members
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of Christ together with their head, great comfort is laide vp to a true Christian soule : For as the Apostle saith, if one member suffer, all suffer with it, and if one member be had in honour, all the members reioyce with it, because that which is comfort and honour to one, is comfort and honour vnto all, in as much as all be made partakers therof through Christ their head, who by the lace of loue hath vnited and fast ioyned them one with another, and coupled them all to himselfe, through his exceeding charitie, spreading it selfe and ouershadowing them all, that in all good things, as also in their euill afflictions and sorrowes Christ himselfe with all his members do partake and common together, according as by himselfe is affirmed in his word, that whatsoeuer is done to the least & lowest of his members in his said mysticall body, be it good or euill, it is done vnto him, he being the head of that body frō whence euery member draweth his life and fee-

ling: for how can a man offend the least part of the body, being a lively and quicke member, and the whole body and head not feele it: and what suffereth the furthest part of the foot that the whole body and head suffereth not, seeing that it is the head that giueth motion sense and perfect feeling to all the body & euery member of the same? and what suffereth the furthest, lowest and least part of the foot that the whole body and head suffereth not: and what benefite also can be done vnto any litle part of the foot, in which all the body, and specially the head, taketh not comfort and reioyceth? So then if any one member be feeble and weake in faith, yet the churches faith, which is the company of all the faithfull ioyned to and with their head is stable, and assured strong: and if the repentance of some one member be suddaine, small and short, yet the repentance and sorrowes of the church ioyned with her head, is plentifull, deepe, large and sufficient

ficient, whereof this short and suddaine repentant, this poore and little but yet truly greeued member hath communion: if the loue and charitie of any one member be languishing and faint, but yet true and vntained, yet the loue of the church and spouse and head of the church, whereunto that member with all the rest is laced and lincked, is infinite exceeding feruent and strong, of whose infinite loue, the weakest & feeblest hath as full partaking & communion as the strongest lastly, if any one member bee spotted and stained, and defiled with the filthines of sinne, yet the head and rest of the members to which it is ioyned by a true though neuer so little and weake faith, and in whom it reioyceth through the bond of true and vntained loue, though neuer so languishing, faint and cold loue, springing of that weake, and yet true faith; this head, I say, Iesus Christ, through whom it hath communion with the rest of the members, and partaketh

taketh of all that the head and the rest of the members haue from the head, are faire and beautifull : by which faith and loue, flowing of the same, through the speciall and alone working of the holy Ghost, whatsoeuer the head or any of the members haue had, haue, or shall haue by distributiō of grace, from the head, is made common to the beautifying of the weakest, feeblest, the most defiled and fowlest member: for so the head hath distributed to all the members to helpe one another, that the most honest parts doe couer, keepe, and honour the lesse honest, according as the Apostle affirmeth. To all the true beleeuers then that haue true faith, true charitie, & true honesty without hypocrisie, though neuer so weake, cold, and smal in comparison of others, the faith, the charitie, the prayers, the fastings, the almes deeds, the vertue, the temperāce, the patience, the chastitie, the cleānes the weakenes the brotherly kindnes, the loue, and whatsoeuer else may
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be named of the benefits and graces of the head our Saviour Iesus Christ, or distributed by him, by any speciall grace, to the beautifying of any the members, redoundeth to the comfort, benefitting, and honesting of the least, and lowest of the faithfull in the mysticall body of Christ. For what grace or benefit can bee in the head, whereof all the members receiue not comfort, seing they are made partakers therof. To conclude, such is the comfort of the least and lowest of the faithfull in this mysticall body of Christ, that no penne nor tongue in this life, can serue to expresse it, neither any heart able fully to conceiue it; the full knowledge and feeling whereof, is laid vp for the life to come, forasmuch as no heart is strong nor large enough to conceiue or beare the ioy thereof in this mortall life. Out of which mysticall body, being the holie church of God, the spouse and bodie of Christ, flesh of his flesh, and bone of his bones, there is no saluation, forgiveness
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of sinne, or soules health to bee found, hoped or looked for; and in this bodie whereof Christ is the head, there is no condemnation to any the faithfull and true beleeuers, how greuous soeuer their sinnes seeme vnto them: so that if Satan doe summon any of them, to answer for their debts and sinnes, in that the wife is no person to be sued, but the husband, euery of the faithfull may wel bid him enter his action against their husband Christ, and he will make him a sufficient answer: for being once knit by a true & liuely faith vnto this head, and body of Christ, there shall no sinne so farre preuaile, as to haue full dominion ouer them, and be able euer to separate them from the loue, fauour, grace, benefits and mercies of God, which are in Christ Iesus, both for that they haue communion, partaking and fellowship of Christ himselfe, and of all the benefits of his suffering and passion, being made partakers, also of all his vertues and graces, and through him, of all the
good

good, vertues, and holinesse distributed or to bee distributed by him, to all or any member that euer hath beene, is, or shal be, of his said mysticall body the church; so that the whole church doth still pray for them by Christs cōmandement, Forgiue vs our sinnes, lead vs not into temptacion, deliuer vs from euill; yea Christ himselfe being their head, their redeemer, their Sauour, their onely stay, and cause of all this comfort, doth pray for them, and whatsoeuer is euill in them, that hee taketh away, and whatsoeuer is good in them, that he taketh and distributeth amongst them, and through his owne vertue and power purgeth and cleanseth them from all their vncleannes, & filthines both of body and soule, being true mēbers of his said mystical body, as all and euery one is indeed, and without all doubt, hauing neuer so little of true faith, which faith is not as a cause, but as a certificate or instrument giuen them of God, whereby the faithfull
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themselves may bee certaine of their good husband Christ, and therefore when their conscience seeleth it selfe disquieted for feare of Gods iudgement against sinne, they may in no wise looke vpon the worthines and sufficiencie of their own faith, because they neuer beleue so fully and sufficiently as they should and ought to beleue; but onely let them looke on Gods grace, eternall mercy, and peace in Christ, so shal they be at quiet when they looke for their saluation, altogether out of themselves, in Gods mercy, in Christ Iesus; in whose lap if they rest their head, then are they happie and shall find quietnes indeed. The other part of the communion which the members of Christs mysticall body haue, and ought to haue one with another, is touching the temporal blessings of this present life, who being all laced and knit together by the bond of true charity, they doe, and are at all times readie to communicate, for the mutuall helpe and comfort one of an other, all
such

such temporall blessings as God hath bestowed vpon them for the vse and necessitie of their life, as to pray one for another, to helpe, comfort, and counsell one another, in all things needfull, either for soule or body, to minister to the necessities one of another, in a franke & liberall distribution of almes deedes, accortling to such measure as God hath dealt to euery one: a power and abilitie to helpe and releue such as are in need, misery, or want, either by pouertie, sicknes, imprisonment, or banishment: by which outward deedes of charitie, their faith and loue to God is witnessed and declared; as on the contrary, by their couetousnes, hardnesse of heart, and vnmercifulnes to the poore, they giue plaine witnesse and testimonie, they neither loue nor beleue in God, what flourish or boasting soeuer they make to the cōtrary, according as *Saint Iohn* affirmeth in his first epistle, and 3. chap. saying, *My little children, let vs not loue in word, neither in tongue onlie*

only, but in deerie, and in truth: & whosoever hath this worlds goods & seeth his brother haue need, and shurterth vp his compassion from him, how dwelleth the loue of God in him? beloued let vs loue one another, for loue cometh of God, and euery one that loueth is borne of God, and knoweth God; hee that loueth not, knoweth not God, for God is loue. In this appeareth the loue of God towards vs, because God sent his onely begotten son into the world, that we might liue through him: herein is loue, not that we loued God but that he loued vs first. and sent his sonne to be a reconciliation for our sinnes: beloued, if God so loued vs, we ought also to loue one another; no man hath seene God at any time. if wee loue one another, God dwelleth in vs, and his loue is perfect in vs: God is loue, and hee that dwelleth in loue, dwelleth in God and God in him; we loue him because hee loued vs first: if any man say he loue God, and hate his brother, he is

a lier, for how can hee that loueth not his brother whom hee hath seene, loue God whom he hath not seene? and this cōmandement haue we of him, he that loueth God, should loue his brother also. By this instruction of the Apostle in this epistle it appeareth that it is a false, lying, and vaine boasting of any man, to say hee loueth and beleeueth in God truly, when hee shuteth vp all his compassion from the helpe of mankind, which beare the image of God in the person of our Sauour Christ, which was both God and man, who presenteth himselfe to vs to bee beloued in them which beare the image of his māhood. For no man can truly say he hartely loueth the father, but hee must also loue the sonne; and although the sonne be naughtie, and vnthriftie, yet for his fathers sake hee must helpe to better him, and euen lament and bee sorry for the sonnes wickednes, euen so much the rather, seing God hath appointed, and by his holy ordinance commaun-

ded that whatsoeuer any true Christian man is, or whatsoeuer hee hath, hee should thankfully receiue it as of the free bountie and gift of God, who himselfe is the fountaine and full treasure of all good things, the onely author and giuer of euery good and perfect gift, giuing and distributing to euery one of the abundance of his riches & treasures; to this end and purpose, that each should communicate to other, of the goods they haue receiued, for the supply of each others want and necessitie: For which cause euery true Christian man must loue good mē in Christ, and euill men for Christes sake, who so loued vs when wee were his enemies, that he gaue vp of his own life for our redemption; let him embrace the one because they are good, the other neuerthelesse to make them good, let him forgiue and pray for his enemies, persecutors & slanderers, that God would turne their harts, open their blind eies, and giue them true knowledge of himselfe

his word & cōmandements : in whose nature let him see and behold, as in a glasse, the image of his own crookednes & corruptiō; for there is no mā so mad, cruell, furious, or hard hearted, but all other as of themselues are as farre wide from God as hee; so that euery man which escapeth the filthinesse and corruption of the wicked and vngodly, may thanke God that keepeth him by his grace from that or the like impie- tie, as for example, thou seest a man that is a theefe, a whoremonger, and an hereticke, or idolator, there thou seest euen thine owne image and picture, for if God keepe thee not of his merci- full grace and goodnes, out of such vi- ces, thou wouldest be euen as euill and bad as he, and seeing thou art not such a one, glory in God, and not in thy selfe, hate not, nor bee not angry with those which are diseased in sinne, no more than a faithfull physition hateth a sicke man, but rather lament and bee sorrie for their euils, be thou an enemy

onely vnto sinne and vice; the greater the disease is, the more care will true charity haue to remoue it is he an adulterer, or hath he cōmitted sacriledge, or is he a Iew, Turke, Heretike, or Infidel? hate the adulterie, sacriledge, heresie, idolatrie, and infidelitie of the man, and seeke to remoue, purge, and cleanse these vices, wherewith the man is defiled, and wherein he is wrapped and entangled through his owne fault; so that the man may bee saued which God made, let euery true Christian wil well, wish well, and doe well vnto all men vnfaignedly, not hurting them which haue deserued it, but doing good to them which haue not deserued it, according to the instruction of the Apostle, *Gal. 6. & Ro. 12. Whilst we haue time let vs do good vnto all men, especially vnto those which are of the house hold of faith.* Therefore if thine enemy hunger, feed him, if he thirst, giue him drinke, for in so doing, thou shalt heape coles of fire vpon his head. Be not overcome of euill, but overcome

ouercome euill with good. For a true Christian man must bee glad and reioyce for all mens commodities as for his owne, and so to take to heart and be sorrie for an other mans harmes, as if they had fallen vpon himselfe, and to weepe with them that weepe, and to ioy in all maner good things with them that reioyce, as the same Apostle also teacheth. He must not thinke with himselfe after the fashion of the worldlings, and wicked men, what haue I to doe with this fellow? he is a man vnknowne to mee, hee is a stranger, hee neuer did ought for mee, hee hath hurt mee some times, but hee neuer did me good: hee must, I say, thinke none of these things, but remember onely what Christ hath done for thee, who willeth his kindnes shewed towards thee, should be requited, not in himselfe, which thou canst not, nor shalt not bee able to doe; but to shew such kindnes for his sake towards all men, as hee requireth of thee, distributing of such bodily or ghostly goods as he hath giuen thee to the re-

leece of others necessities, euen to the vttermoſt of thine abilitie. For ſo doth the holy ſcripture teach euery chriſtian man, in many places of the ſame, as *Luke 3. v. 11. Let him that hath two coates part with him that hath none, and he that hath mēte let him doe likewise*: by which two examples of food and rayment, the faithfull are warned by a common care and indeuour, and by a particular ſpeciall care in euery one to provide, that the necessities and wants of the poore be holpen, and ſupplied, according as God ſhall haue delt to them a portion of abilitie to doe it, for ſo is it commaunded in other place of the ſcripture, as in the *I. of Tim. the 6. chap. Charge them which are rich in the world, that they be readie to giue, and glad to diſtribute, laying up in ſtore for themſelues a good foundation againſt the time to come, that they may attaine eternall life and Math. 6. Lay not up for your ſelues treaſures the vpon earth, where the ruſt and moth doth corrupt, and where theeuers*

theeues breake through and steale, but lay up for your selues treasures in beauen, where neither rust nor moth doth corrupt, and where theenes doe not breake through and steale. & Math. 7. Whatsoeuer you would that men should doe to you, euen so doe you vnto them, for this is the law and the Pro-
phets. & Luke. 12. Sell that you haue, and giue almes, make you bagges which waxe not old, a treasure that neuer can faile in beauen, where no theefe commeth, nor moth corrupteth: and according as God had commanded in his law, that a mercifull respect, and diligent care should bee had of the poore, so holy Toby in his 8. chapter giueth this instruction to his sonne, Give almes of thy goods, and turne neuer thy face from the poore, and then the face of the Lord shall neuer bee turned away from thee: bee mercifull after thy power, if thou hast much, giue plentiously, and if thou hast little, doe thy diligence, gladly to giue of that little, for so gatherest thou thy selfe a good reward against the day of neede,

and in the second to the Corinth. the 9. chap. it is thus written: *He that soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally; as euerie man wisheth in his hart, so let him giue, not grudgingly or of necessity, for God loneth a cheerefull giuer and: in 13. to the Hebrewes, the 16. verse, it is said, to doe good and to distribute, forget not; for with such sacrifices God is pleased: & Pro. 20. he that hath mercie vpon the poore lendeth vnto the Lord, and the Lord will recompence him that which he hath giuen.* By all which places and many other in holie scripture it appeareth what loue, tender care and compassion by the ordinance and commandement of God is appointed to bee had and shewed vppon such as are in miserie and want. By which kinde of Communion and bond of charitie, all mankinde without exception are vnited and knit together; but of the first none can or may be partakers but onely the faithfull, which are the elect and chosen chil-

children of God, the true members of the Church, ioyned to their head Iesus Christ, among which company all the members are so compact, vnited & knit together, that all make but one bodie of Ohrist, and therefore ought thus to thinke one of another; he is my brother & coheire in Christ, a member of the same bodie, redeemed with one blood, a fellowe in the common faith, called to the very same grace & felicity of the life to come: how can any then that is a true mēber of Christ, of which body thou professest thy selfe also a member, be a stranger vnto thee, to whom thou art coupled with so many bonds of vnitie? And as concerning the outward goods of this life, the godly and true members of christ, in whose harts alone this true charitie is rooted by and through the working of the holy ghost do and ought to be readie at all times to make partakers not only their frēds and such as be of the household of faith, but euen the wicked and vnbeleeuers,
their

their enemies persecutors and slanderers, distributing of the outward goods of this life vnto all men in generall, as their prayers, their counsell, helpe and comfort, their reliefe, charitie & almes, whose prayer for the vngodly concerning the outward and temporall blessings of this worlde, God hath shewed by manie examples in his word, that he hath both heard and graunted, as at the prayers of *Moises* and *Aaron*, hee remoued the plagues from *Pharao*, at the prayers of the Prophet of God, the dried hand of *Ieroboam* was restored to his former strength; and so will G O D still heare the prayers of his children for the vngodly, so farre as it standeth with his good pleasure and aduancement of his owne glorie; commanding his children not to bee like the wicked and vngodly to doe good onely in respect of reward, or for some speciall bond of alliance or friendship, as our Sauour affirmeth that the Publicans & vnbeleeuers doe, Mat. 5. *For if you loue them*

them which loue you what reward haue you,
doe not the Publicans euen the same? and if
you be friendly to your brethren onelie, what
singular thing doe you, do not euen the Pub-
licans likewise? but I say vnto you, loue your
enemies, blesse them that curse you, do good
to them that hate you, and pray for the that
hurt you and persecute you, giue to him that
asketh, and from him that would borrowe of
thee turne not away thy face, that you may
bee the children of your father which is in
heauen, for he maketh his sunne to shine vpon
the euill and vpon the good, and sendeth
raine on the iust and on the vniust, yee
shall therefore bee perfect as your heavenly
father is perfect: & thus our sauiour hath
shewed by this his cōmandement what
the true rule of charitie is, by which his
children are vnited and knit together,
euen in all things both bodily and
ghostly to communicate & participate
one with another, seeing from the out-
ward bodily participation he hath not
separated the wicked and vnbelceuers,
but hath first lincked and tied them also
so

so to his owne children in the outward participation of the goods of this life. By which doctrine all the children of God are put in minde that they must suffer nothing to let or hinder their charitie in any the outward things & temporall blessings before mentioned, but euen to be liberall, pitifull & compassionate vnto all, for that they are of the same kinde and flesh with them: & yet neuerthelesse to haue their myndes and eies of their soules lifted vp higher to that communion and participation which they haue of all things with their brethren, the true members of the holie and vndefiled bodie of Christ, who is their head: so that whatsoeuer is bestowed vpon any one member, it redoundeth to the whole bodie, and from thence vnto the head, and the head of Christ is God; whereof it followeth that the good which is done to any one member, it is done to Christ, it is done to G O D. Which liuely worke of true charitie, the head, who is our sauiour
Iesus

Iesus Christ, worketh by the grace of his holie spirit in all and euerie true member of his bodie, the Church, the bodie and euerie part thereof drawing all their life and feeling, the power and strength also of euerie good and vertuous worke and of euery godly act from the head, to whom all the honour, glorie and praise is due for all the good that is done or can be done either in this life or in the life to come: onely let all the faithfull be quickned in their charity when they feele it to begin to wax cold and faint, by this spurre, that albeit to their fleshly eies and iudgement, which is alwaies during this life corrupt and blinde, there appeareth no kindnes, goodnes, vertue or any good qualitie in some one or diuers men, whereby they may bee stirred to loue him or them, but rather causes stirring and prouoking them to a hatred, loathing and detestation of their persons, for the filthy corrupt vices which they see and behold rooted in them; yet accor-

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1 cording to the rule, ordinance & commandement of God, their owne blinde iudgement forsaken, they must shewe themselues enemies onely vnto sinne and vice, not hating their persons for the faults, but hate the faults for loue of the persons, seeking by counsaile, correction and chastisement how to purge and cleanse them from their filthinesse, wherein by wallowing themselves they are defiled, and wherein as with fetters, bands and cords, they are wrapped, holden and intangled: let the faithfull for the loue which God hath shewed them, be stirred and prouoked to succour, helpe, counsell, and comfort all men in generall, not so much for any thing they can see or discern in the, as for the loue of God and his mercies sake which he hath shewed them in Iesus Christ, let them helpe to beare vp their infirmities, and when they fall let them helpe to lift them vp by admonishment, by counsaile, by prayer and good example; and where there is power

wer and neede also require it by correction and chastisement to drawe them from their euils. Further for their bodily necessities, let them be liberall & bountifull in distributing their almes, and thus by this which hath been shewed, it appeareth first, that true faith doth certifie and assure vs of all the sweete promises and mercies of God in our coniunction together with the rest of the members vnto Christ our head, and of the communion and participation that wee ought to haue and shall haue in all things both bodily & ghostly, together with our head: our obedience to the word and commandements of God, our true & vnfaigned loue & charitie doth certifie and assure vs, and doth giue witnes also and testimonie therof vnto others, that our faith is true, liuely, and vnfaigned, our tender compassion and mercie our franckharted & liberall distribution of almes doth declare and manifest vnto all that our charitie is true, vnfaigned, feruent,
plea-

pleasing and acceptable vnto God, and of the right kind which it ought to bee. To conclude, this is that which is meant by the myserie of vnitie in the Sacrament, that all the faithfull are vnited together, with their head Iesus Christ, by and through his power and grace, to bee partakers and communicate one with another in all things both bodily and ghostly, heauenly & earthly: the faithfull likewise, through the bond of the same charitie, drawne from their head, must make partakers and communicate vnto the vnfaithfull and vnbeleeuers all the outward temporall blessings of this present life; in al which outward temporall things, they must bee as one with them to communicate, helpe, and releue them, according to the truerule of charitie, and myserie of vnitie in this Sacrament; in which last kind of vnitie all mankind without exception are and ought to be according to the holy ordinance of God in his word, vnited, and knit together.

By

By the similitude of conuerſion, the faithfull are put in minde, certified and aſſured, that as the bread & wine being taken and receiued, is turned into the ſubſtance of their bodies : ſo euerie of the faithfull apprehending and receiuing Chriſts reall naturall bodie and bloud in the inſtance of receiuing the ſacrament, by their true and liuely faith are through the operation of the holy ghoſt, turned into the true nature of his precious bodie and bloud, that is, they are euerie one changed & reneued, and made *bone of his bones and fleſh of his fleſh*, ſo that from thenceforth Chriſt abideth in them and they in him, and they bee made one fleſh and one bloud with Chriſt, and Chriſt is made one fleſh & one bloud with them, not by tranſubſtantiation or cōſubſtantiation, which cannot bee without the ouerthrowe of his true humanitie : neither doth holy Scripture teach vs ſo; but thus doth holy ſcripture teach, that the faithfull are made fleſh of Chriſts fleſh by his diſ-

posing, and distributing vnto them according to his gracious imputation, the true nature, essentiall properties and qualities of his flesh and bloud, that is, euerie of them are by his imputation as truly made partakers of the perfect holinesse & wisdom of his bodily person, of his incorruption both in will & nature, of his obedience and satisfactiō of the lawe of God, of his passion and sufferings of the curse & wrath of God due to sinners, of his victorie against sin, death, the Diuell and hell, and shall be also made partakers of that immortallitie and euerlasting happie life, whereunto hee is entred, and which hee hath purchased for them that truly beleeue in him, euen as verily as if euery of the were one selfe same bodily person, flesh and bloud in reall and naturall substance with him; so that now all and euerie of the faithfull may saie and comfort themselues after this manner: In thee our most gracious God & mercifull Lord Iesus Christ, each of vs hath

a portion both of blood and flesh, therefore where that flesh whereof I am a part doth raigne, there I beleue I doe and shall raigne; where my blood hath dominion, there I trust I haue & shall haue dominiō; where my flesh is glorious: there I know I am & shall be glorious, & although I am yet a sinner, yet I doubt no whit of this participation of grace; although my sins do hinder me, yet my substance doth require it, and although mine owne offences doe exclude me, yet the communion of nature which by his gracious imputation hee hath giuen me, hath brought me againe to this grace and fauour. For the Lord is not so vnkinde that he can hate his owne flesh, his owne members, his own bowels, wherof I am a part, seing Christ himselfe hath vouchsafed to bee made one flesh and one blood with mee & all the rest of his members, the faithfull & true beleeuers that is, Christ hath taken the nature and qualitie of our flesh and blood, hauing caused all our sinnes to be imputed and laid to his charge, as

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bearing the person and bodie of vs all, hauing in his true natural bodie & flesh suffered the wrath and curse of GOD for our sinnes, as if himselfe had beene guilty of them, and had committed and done them in his owne bodie and flesh; so that the sinnes of euerie of the faithfull are fully satisfied for, condemned and punished in the reall naturall flesh and bloud of Christ, *eu. n* as verily as if hee were the selfe same bodily person, sinfull flesh and bloud, and substance of all and euerie of the faithfull. And this is the conversion & change of the faithfull into Christ, & of Christ into them, truely represented, declared and assured in and by this sacrament & communion of his precious bodie and bloud, as it euidently appeareth by that which the Apostle speaketh in the 8. to the Rom. and 3. verse. and 5. of the 2. to the Corinth. and 21. verse. *God sending his owne sonne in the similitude of sinfull flesh, and for sin condemned sinne in the flesh. For hee made him to bee sinne for vs which*
knew

*knew no sinne, that wee should bee made the
righteousnes of GOD in him.* By which
words the Apostle meaneth not, that
the holy bodie of Christ was defiled
with any the sinnes of mankinde, but
that he was the true sacrifice propitia-
torie vnto God for the sinnes of man-
kinde, hauing borne away and taken v-
pon himselfe all their sinnes in his own
reall naturall bodie, flesh and bloud, as
if he himselfe were the particular persō
of euerie of them. and had committed
their seuerall sinnes, and as though hee
himselfe were the selfe same bodily per-
son, flesh and bloud in essence and sub-
stance, nature & quality of euerie of the
faithfull being sinners & transgressors
of the Law of God, guilty of the wrath,
iudgement eternall damnation & curse
of God; from which punishments our
Sauour Christ hath acquitted euerie of
them by his death, passion & suffering,
and all that haue or shall hereafter truly
beleue in him. By which their faith
through the working of the holy ghost

as Christ is apprehended and conuer-
ted into them, & hath borne away their
sinnes vpon himselfe, and the punish-
ment due for the same; so are they also
and euerie of them conuerted into
Christ, and are made partakers of the
righteousnes of God in him, according
as before hath been remembred: wher-
in the infinite iustice & mercy of God
most liuely appeareth to the eies, vn-
derstanding, taste and feeling of all the
faithfull: infinite in iustice; for that no
satisfaction could or can satisfie the iu-
stice of God for the recompence or re-
demption of the least sinne in mankind,
but that the same must bee fully puni-
shed for the satisfaction of Gods infinit
iustice, in the true, reall & naturall flesh
of man; which satisfaction our Sauour
Christ made for mankinde, who came
downefrom heauen and was made man
of the substance of his mother, that in
the fraile flesh of mankinde hee might
take vpon himselfe and suffer all the
punishment due vnto sinners, that as
manie

manie as beleueed or should to the end of the world beleue in him, might not perish but haue euerlasting life. For christ in the power of his diuine nature to which hee ioyned our flesh, suffered the wrath, curse & punishment of God due for sinne, which no mortall creature beeing only man, was or could be able to beare or ouercome, for which cause the sonne of God made himselfe flesh, to the end that according to gods infinit iustice the sinnes of the faithfull might be borne away and fully punished in his flesh: wherein his infinite Iustice did most brightly shine & appeare. His infinite mercie herein appeareth, that where the sinnes of the faithfull be fully punished through the sufferings of Iesus Christ for the satisfaction of Gods iustice, it appeareth plainly vnto them that they are freely forgiven & pardoned, because in them, as in their owne persons, their sinnes are not nor shall euer be punished, nor any satisfaction made or to be made vnto GOD

by themſelues, Chriſt hauing borne the wrath and full puniſhment of God due vnto them for ſinne, and quite freed & diſcharged them, ſo that neither their ſinnes ſhall be laid to their charge, nor any puniſhment nor purgation due for the ſame, required at their hāds. Which plainly ſetteth forth and declareth vnto all the faithfull Gods infinite and vnſpeakeable mercie, whereof this ſacramēt & communion of his precious bodie & bloud, is a plain declaration, reſemblance & perfect ſcale of aſſurance vnto all the faithfull But the Church of *Rome* with her followers, as by the Doctrīne of tranſubſtantiation they do denie the truth of the manhood of the ſonne of God; ſo by the ſame doctīne they denie alſo and abolish the truth of the Sacrament, and the end of the institution of the ſame. which was to put the faithfull in mind of the great loue of God, and ſufferings of Chriſt for thē: for ſo, ſaith the Apoſtle, You ſhall ſhew the Lords death till hee come. It ſerueth alſo

also to put them in mind of all the benefits receiued by his precious body and bloud, who gaue his body to bee broken, and his bloud to bee shed for their finnes; and by this holy sacrament, giueth to all true beleeuers his reall naturall flesh and bloud, to bee their spirituall meate & drinke, to preserve and nourish their bodies and soules vnto life euerlasting; and to declare, testifie, and assure vnto them their vnion that they haue with him, as members making one body, distributing vnto all and euery member, the spirituall graces and vertues of his most excellent, reall, naturall, holy body; which spirituall and immortall foode of their bodies and soules, is receiued from their head Iesus Christ, who distributeth and sendeth it downe, to the nourishment of all his members, euen as the foode of this mortall life is receiued by meanes of the head, and sent downe to the nourishment of all our earthly members; whereof these outward elements
are

are a full declaration, and a perfect
seale of assurance to all the faithfull, be-
ing by the institution of God, made a
holy sacrament, to represent the same
vnto them, and by his holy ordinance
appointed to carrie the very name of
his body; which is signified by these e-
lements, offered vnto all, and giuen to
the true beleeuers: wherein God of his
infinite goodnes and mercy applieth
himselfe to the dulnes of the capacities
of his children, who without these out-
ward pledges (being signes, tokens,
and remembrances of his great mercy)
would neuer haue conceiued, and
would haue beene ready also to forget
the infinite benefits & mercies of God,
purchased for them by the death and
passion of his beloued sonne; which
God in his excellent wisdom hath so
liuely declared and set forth in these
Sacramentall elements, because the re-
all naturall bodily presence of Christ
did not so plainly make the same
knowne and open to the vnderstan-
ding

ding of his disciples, and the Church. For which cause our Saviour did institute, command, and celebrate this holy Sacrament, whiles hee was yet bodily present amongst his disciples, both for that his bodily presence was not long to continue, but to depart away from them, whereof this Sacrament was to keepe a remembrance amongst them; as also of all the benefits receiued, and to be receiued by all, and euery of the faithfull, by his most precious bodie & blood, giuen vp to bee crucified, broken, and shed for their finnes; whereof these sacramentall elements did and would make a more liuely declaration to the senses and vnderstanding of his Disciples, and the Church, through the grace of his holy spirit, working in euery of their hearts, then by his bodily presence they were able to conceiue. For which cause it pleased our Sauieour to giue to this Sacrament, the name of his bodie, because in this Sacrament, the true, reall and naturall holy body of
Christ

Christ is offered to all giuen to the true beleuers, receiued of them by a true and liuely faith, with praise and thanksgiuing, as before hath beene remembered. Of which true, real, natural, holy body, the wicked and vnbeleeuers are not, nor cannot bee partakers, either worthily, or vnworthily, as the church of Rome imagineth by their doctrine of Transubstantiation, or as the Lutherans imagine by their doctrine of Cōsubstantiation, but comming to this holy Sacrament without true faith, they receiue the same sacrament vnworthily, whereby they eate and drinke their owne damnation, as the Apostle saith in the ~~1st~~ ^{1st} to the Corin. ver. 29. *He that eateth and drinketh vnworthily, eateth and drinketh his own damnation, because he discerneth not the Lords body, but reiecteth & despiseth the same by receiuing the holy Sacramēt vnworthily, & without true faith. For whē they presume to receiue the holy Sacramēt without a true faith, to be thereby made partakers of*
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the true, natural, holy body and bloud of Christ, they receiue, as *e Augustine* saith, by their vnworthy receiuing the holy Sacrament without true faith, the bread of the Lord, but not together by and with the same, the bread the Lord; that is, they receiue the Sacrament, but not that which is signified, declared, offered vnto all, and giuen through the worke of the holy Ghost, by and with the Sacrament, vnto all the true beleeuers; and seeing the wicked & vnbeleeuers haue wilfully put from them, reiected and despised that, which they might haue receiued (if they had come with true faith) they doe worthily eate & drinke iudgement to themselves, as the Apostle saith, for not discerning the body of the Lord. Wherby it doth also most euidently appeare, that there is neither consubstantiation, nor transubstantiation in the Sacrament; for seeing the wicked eate & drinke iudgement to themselves, by their vnworthy receiuing the holy Sacrament, it must
therefore

therefore needs follow, that they are thereby no partakers of the true naturall bodie & blood of Christ, of which, whosoever eateth or drinketh, receive life, and not death; for the true natural body of Christ is not iudgement to any, but life vnto all that receive it; therefore that which the wicked eate and drinke, is not the body of Christ, neither by transubstantiation nor consubstantiation, but the Sacrament of his body, as *Augustine* saith; by receiuing wherof vnworthily, they eate & drinke iudgement, for the reasons and causes before remembred. For the auoyding of which fearefull and intolerable punishment, it is necessarie to shew somewhat of the preparation requisite to be made by every Christian man, both before, and at his presenting himselfe to this holy table of the Lord. Before the receiuing then of the blessed Sacrament, every true Christian man ought thus to consider with himselfe: First, by a sound knowledge, and good discreti-
on

on, to meditate and imprint deeply in his heart, what hee doth either refuse or receiue, when he presenteth himselfe at the Communion and holy table of the Lord; & what he himselfe is that doth receiue. The thing hee doth refuse, or receiue, in, by, and with this holy Sacrament, if hee come with a true and right faith, or refuse if he come not so, is Iesus Christ perfect God, that made all things of nought, and perfect man, that died for man-kind on the Crosse. Hee that receiues must remember and know himselfe to bee a man, and not a beast, and therefore must present himselfe to this Sacrament like a man, in whom the image of God is renued, through the worke & grace of the holy Ghost, all malice and beastlines of sin being subdued, and not suffered to raigne; and in stead thereof, true faith and godlinesse, though not perfect, which is, reserued to the life to come, being firmly grounded and planted, lest if he come like a beast, in vnfaith-
fulnes

fulnes, and vnholines, hee be found an vnworthy partaker of this blessed Sacrament, by which meanes he doth not receiue, but refuse and put from him the precious body and bloud of the sonne of God, to his owne iust and eternall damnation. Secondly, he must not presume to come, but with great deuotion, dread, and reuerence of heart: for seing Iesus Christ, who offereth himselfe to bee receiued, is holy and all holines, he must labour diligently to receiue him, in as much deuotion & holines as hee may, earnestly confessing and bewailing his former sinnes and wickednes, and making earnest and heartie prayers vnto God for pardon and forgiuenges of the same. It behoueth him therefore in all humblenes and lowlines of heart, before hee receiue this blessed Sacrament, to examine & search diligently his owne heart and conscience, confessing before God in the secret of his heart, the miseries of all his sinnes and offences, hauing displeasure
and

and greefe at himselfe, with deepe
sighings & sorrowings for all the vn-
cleanes of his body & soule, lamenting
and bewailing that hee is yet so carnall,
so worldly, so wilfull, & vnmortified in
all his passions, so full of motions, of
concupiscences. of his sinfull flesh, so
vnwary & ill ordered, in all his words
and deeds, and so encumbred with
vaine fancies, so much enclined to out-
ward worldly things; so negligent and
careles to the attainment of spirituall
and heauēly things; so readie to laugh-
ing and wantonnesse; so busie in things
easie and pleasing to the flesh, so slow
and hardy drawne to hartie sorrow,
and earnest repentance for his sinnes
and offences, or to any care of his soules
health, being so quick and curious to
heare and see the vanities and plea-
sures of this world, so niggardly and
scarce to giue, so greedie and couetous
to scrape together hold, and keepe; so
rude and vnmannured, so prodigal, ri-
orous and gluttonous in raiment, meate,

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and

and drinke without all hunger, desire,
or thirst to the word of God, the pre-
cious clothing and foode of the soule,
so attentiuē to toyes and fables, so slee-
pie to all holy exercise, so lightly dis-
pleased and rigorous to reprove other
mens faults, so deafe, blind, & froward,
to heare, see, or amend his owne faults,
so glad in prosperitie, so feeble in ad-
uersitie, so oft purposing many good
things, so seldome bringing any of the
to effect; all which defaults, and manie
other which he seeth and beholdeth in
himselſe, when hee hath with great sor-
row and displeasure at himselſe for his
owne frailenes in his secret heart con-
fessed and bewailed vnto God, let him
the in a full purpose through the grace
of God set himselſe to amend his sinfull
life past and to profit alway from better
to better; and with great reuerence of
heart, let him bee afraid as of himselſe,
knowing his owne wretchednes and
vnworthines to approach and come
neere so worthy a Lord as Christ is. For
if

if a man defiled with filthines & stinke,
be vnworthy to stand in the presence
of a king, how much more vnworthie
is any man, as of himselfe to receiue
Christ in the precious Sacrament? For
why, all our good deeds are but as vn-
cleannes in his sight; what are our sins
then? neuertheles his goodnes and his
pittie is more then al our wretchednes;
and therefore with all humblenes and
lowlines, and with a reuerent dread
in a full trust and confidence of his
great mercy let him goe vnto him, for
his worthines shall make him worthy:
let him offer himselfe in humble and
hartie prayer vnto God committing
vnto him both his body & soule, to be
made by his grace, and through the
working of the holy Ghost in his heart,
a worthy partaker of this holy Sacra-
ment, that together in, by and with the
same hee may receiue and bee partaker
of the reall, naturall, holy flesh and
bloud of Christ, through which hee
may be purged of all his sinnes, and re-

ceiue grace of good life. For why, for that cause amongst other was this holy Sacrament ordeined that a man through offering of his praiers to God, and partaking of this Sacrament should aske pardon and forgiveness of all his finnes, and grace of good life, and should obtaine it. If time therefore doe suffer before the receiuing of the blessed sacrament. let him meditate or say on this manner. Lord all things bee thine that are in heauen and in earth, I desire to offer my selfe vnto thee in a free & perpetuall offering; so that I may be perpetuallly with thee in singlenes and simplicity of heart, I offer mee this day to be thy seruāt, in thy seruice; and although I am vnworthy to serue thee, yet art not thou vnworthy to haue my seruice; make mee therefore worthy of that which thou art worthy of, so shall I be worthy of that which now I am vnworthy of: make mee as thy will is, to cease from sinne, that as my dutie binds mee, I may serue thee, I offer also vnto thee O Lord all my finnes

sinnes and offences that I haue committed before thee, from the day that I might first offend vnto this day, that thou vouchsafe through thy great goodnes, to put away all my sinnes out of thy sight and remembrance, and to cleanse my conscience of all mine offences, restoring mee againe to that grace, that I through sinne haue lost; and that thou forgiue me al things past, receiuing me, mercifull Lord, into the blessed kissings of peace and of forgiveness: for what may I doe, but meekly confesse and bewaile my manifold sinnes, continually crauing mercie of thee for the same; forgiue mee, mercifull Lord, now I beseech thee; for al my sinnes displease mee much, and by the helpe of thy grace I will neuer commit them againe, but sorrow for them, and be readie to dopenance and satisfaction before thy congregation & Church, to the vttermost of my power and ability. for all the iniuries that I haue done, to the offence of thy Church, or to the

hinderance and hurt of any my Christian brethren or sisters, by any the offences I haue committed. Forgiue me Lord, forgiue me my sinnes, and for thy holy name, saue my soule, that thou hast redeemed with thy precious bloud: I commit my selfe wholly to thy mercie, I resigne mee into thy hands, doe with me after thy goodnes, and not after my wicked deseruings. I offer also vnto thee al the good works which through thy grace haue beene wrought or done by ine; which because they are few and very imperfect, through my frailtie and great wretchednes, I beseech thee to amend them, and sanctifie them, and make them liking and acceptable vnto thee; & alway make them better & better, & bring me though I be a slow & vnprofitable seruāt, to a blessed & happy end. I offer also vnto thee, my prayer & peaceable offering, for all them that haue hindred me, greeued me, and wrought me sorrow; and also for all them whom I haue at any time made
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heavy, troubled, griued, or iniured in thought, word, or deed, wittingly, or ignorantly, that thou forgiue vs altogether our sinnes & offences against thee, and of each of vs against other; and that thou Lord take from our hearts all enuie, suspicion, wrath, variance, pride, indignation, and contention, and whatsoever may let charity, or diminish fraternall loue that each of vs should haue to other. Haue mercy Lord, haue mercy on all them that aske thee mercy: and giue vs grace that wee may receiue thy precious bodie and bloud, which thou really and truly offerest vnto all, and giuest vnto all thy children the true beleeuers in this blessed Sacrament, that through the liuely power of this thy holy body, receiued by vs in a true steadfast and vntained faith, by and through the operation of the holy Ghost, wee and all thy whole Church may receiue remission of sin, and obtaine euerlasting life. And after this meditation, let him vow and promise, & purpose also with

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him.

selfe through the grace of God, and by the working of the holy Ghost, euer after, more diligently to serue God, for seeing a man is busie to serue an earthly Lord with all his diligenece, much more should wee be diligent to serue our Lord God, and to lift vp our hearts vnto him; and to consider the greatnes of God, and the wretchednes of our selues, how great and how worthy God is, how little, & how vnworthy our selues are: consider also the great loue of God, that would take to himselfe, that is so worthy, the fraile & weake estate of mankind, not for any cause of his own, but for the great loue hee bare vnto vs: consider also his vn-speakable and rich mercy towards miserable and wretched sinners, who not onely offered himselfe to death, for vs on the crosse, but also giueth himselfe to vs in the Sacrament, to be our spirituall meate and drinke, and to bee fully with vs, and in vs. Wherefore let euerie Christian man if hee haue time, before the

the receiuing of the blessed Sacrament,
say thus in his heart. Lord I know
well that al workes and deserts of men,
be they neuer so holy, are not worthy
to receive thee, how much more am I
ynworthy, that each day sinne, and as a
man vncorrigible dwell still therein? O
Lord, why do I such despite vnto thee,
for to cast thee my precious Lord into
the foule pit of my conscience? for sure-
ly there is no dung more stinking
then my soule is, O Lord what shall I
doe? shall I lay thee in that foule place?
surely Lord I durst not, but in hope of
thy mercies; but I beleeue and am assu-
red that thy mercies are endlessly more
then all my sinne, and therefore in full
trust of thy goodnes, I offer my selfe to
receiue thee, as a sicke man receiueth a
medieine. thou art the most soueraine
salue and I am sore sicke: therefore I
take thee to bee made whole through
thee, and the sicker that my soule is,
the more desire I haue to be healed, and
the more need I haue of thee, for why,
in

in healing of my deadly sicknes, shall well bee shewed and commended the greatnesse of thy goodnesse, that wilt helpe and heale so wretched a creature, and bring mee to the possession of euermlasting life, through the merits of thy precious death and passion. And thus must wee that are sicke in sinne, receiue this healthfull medicine of the holy Sacrament, the body and bloud of Christ: and when we feelee through it any comfort to our soules, let vs ascribe that comfort not to our selues, but to the goodnes of God, which so comforteth and refresheth our soules, by feeding vs with his own flesh and bloud, of his own great mercy & grace. & let vs thus thinke with our selues, loe thus doth our Lord vnto vs, to shew vs our wretchednes and miseries, wherein we lie intangled, vnles we be loosed by him; and to ouercome our wickednes with the plentie of his goodnes; for he maketh vs that are dead in sinne, to feelee life, and being rotten and stincking
wormes

wormes to tast heavenly sweetnes. O Lord God sith thou art so mercifull to vs, that now liue in sinne, as to feed vs with the heavenly bread of thy owne flesh and bloud in this holy sacrament, by which foode through the working of the holy Ghost, wee are nourished and cherished in body and soule, vnto life euerlasting; let our hearts from hence forth in this most cherefully reioyce, that our God, our spouse, and our loue, is made vnto vs our spirituall meate and drinke, to strengthen our bodies and soules, that wee may grow vp to life euerlasting: the billesse of Saints, the ioy of Angels, the sonne of the highest father, maketh himselfe our spirituall nourishing, the light of the world, the sonne of righteousness, the wisdom of God is made the foode of our soule, the redeemer of man, the brightnes of heauen, the matter of all mirth, and the Lord of ioy, vouchsafeth for to feed vs with himselfe. what kindnes, what courtesie, what tokē of loue might

might bee more. Wherefore since wee haue him let vs not from henceforth suffer our hearts to delight in any creature, for it were a great vnkindnes, and vile wretchednes of vs, after the receiuing of so worthy a meate, so precious and sweete as it is, to settle our selues to the liking and lust againe of the world and of the flesh. Keepe vs therefore sweet Iesus from such wretchednes and vnkindnes, and be thou our meate and our foode, our lust and our liking, and make vs continually to hunger after thee, and to feede on thee with greedie desire, for thy sweetnes sufficeth vnto all the world: & why vouchsafest thou, merciful Lord, to feed vs with this heavenly bread, and with this so precious foode of thine owne flesh and bloud? what seest thou in vs? or what findest thou in vs? or what profit shalt thou haue of vs? surely none; but thy great loue constraineth thee to doe thus vnto vs: since therefore thou which art the soueraigne goodnes, the whitenesse of
endles

endles light, and mirror without spot, vouchsafest thus louingly to come to vs, to dwell in vs, and to feede vs; how is it that wee stincking wretches desire not most earnestly to welcome thee, & deuoutly to receiue thee? it is great shame to vs; but Lord we beseech thee to take away our shame, and to make vs to amēd. Giue vs daily this heauēly bread, & make vs daily to receiue the precious body & bloud of thy son our Lord and Sauour Iesus Christ, either ghostly, or both ghostly and sacramentally through a true, lively, & vnfaigned faith so that thou maist continually be with vs, and we with thee, for thou hast so lined vs with thy loue, and so glewed vs with thy grace, that we may not depart from thee: grant therefore thy grace, that Christ in vs, and wee in Christ, may dwell perpetually, and that we may worthily beare this name, sith of Christ wee are called Christen. By this which hath been shewed, it appeareth how Christs reall, naturall, holy

holy flesh and bloud is receiued, in, by,
and with the Sacramēt, wherein, as hath
beeene also shewed, there is not any con-
substantiation, nor transubstantiation.
It hath beeene shewed also what prepa-
ration must bee vsed, that wee receiue
not this holy Sacrament vnworthily,
whereby Christ is refused and cleane
shut out from vs, and wee refused and
cleane shut out from him, to the eternal
damnation of our owne soules. From
which danger God of his great mercy
deliuer vs, and giue vs grace that wee
may at all times be made thankfull and
worthy receiuers, to the praise of his
name, and the attainment of euerlast-
ing life, through his onely sonne our
Lord Iesus Christ : to whom with
the Father and the holy Ghost
be all honour, glory and
praise, now and for
euer. Amen.

LAMENTATIONS,
mournings and woes, pro-
nounced by the Prophet *Isaiah*
against impenitent sinners.



Hear O heauens, and harken
O earth, for the Lord hath
said, I haue nourished and
brought vp childrē, but they
haue rebelled against me: A sinfull nati-
on, a people laden with iniquitie, a
seede of the wicked, corrupt children.
They haue forsaken the Lord, and pro-
uoked the holy one of Israel to anger.
They are gone backward, for they fall
away more and more. The whole head
is sicke, and the whole heart is heauie;
from the soule of the foote, vnto the
head, there is nothing sound therin, but
woundes and swellings, and sores full
of corruption. When you come to ap-
peare before the Lord, who requireth
this at your handes, to tread in my
Courts, and when you shall stretch out
your

*Esay against
impenitent sin-
ners. cap. i.*

your hands, I will hide mine eyes from you, and though you make many prayers I will not heare, for your hands are full of bloud. Wash you, make you cleane, take away the euill of your workes from before mine eyes, cease to do euill, learne to do well, seeke iudgement, releue the oppressed, iudge the fatherles, defend the widow. If you consent and obey, you shall eat the good things of the land: but if you refuse and be rebellious, you shall be deuoured with the sword; for the mouth of the Lord hath spoken it. How is the faithfull citie become an harlot? it was full of iudgement and iustice lodged therein: but now they are murderers; thy Princes are rebellious, and companions with the eues, every one loueth gifts, and followeth after rewards; they iudge not the fatherles, neither doth the widdowes cause come before them. Therefore saith the Lord God of hosts, the mightie one of Israel; ah I will ease me of mine aduersaries, and auenge me

me of mine enemies, and the strong shall be as tow, and the maker thereof as a sparke, and they shall both burne together, and none shall quench them. Enter into the rocks, and hide thee in the dust, from before the feare of the Lord, and from the glory of his maiestie. The high looke of a man shall be humbled, and the loftines of men shall be abased, and the Lord onely shall be exalted in that day. For the day of the Lord of hosts is vpon all the proud and haughtie, and vpon all that is exalted, and it shall be made low. The people shall bee oppressed one of another, and euery one by his neighbour. The children shall presume against the ancient, and the vile against the honorable. The triall of their countenance testifieth against them, yea they declare their sinnes as Sodome, they hide them not. Woe be vnto their soules, for they haue rewarded euill vnto themselves. Woe be vnto the wicked, it shall bee euill with him, for the reward of his
S hands

hands shall bee giuen him. Woe be vnto them that ioyne house to house, and lay field to field, till there be no place, that ye may beplaced by your selues in the middell of the earth. This is in mine eares, saith the Lord of hostes : surely many houses shall bee desolate, euen great and fine without inhabitāts; woe bee vnto them that rise vp early to follow drunkennes, and to them that continue vnill night, till the wine doe inflame them. Woe vnto them that are mightie to drinke wine, and to them that are strong to powre in strong drinke; and the harpe and violl, timbrel, and pipe, and wine are in their feastes: but they regard not the worke of the Lord, nor consider the worke of his handes. Woe vnto them that speake good of euill, and euill of good, which put darkenes for light, and light for darknes, that put bitter for sweete, and sweete for sower. Woe vnto them that draw iniquitie with the cords of vanitie, and sinne as with cart-ropes. Therefore

fore hell hath enlarged it selfe, and opened his mouth without measure, and their glory, and their multitude, and their pompe, and hee that reioyceth amongst them, shal discend into it. Make the heart of this people fat, make their eares heauie, and shut their eyes, lest they see with their eyes, and heare with their eares, and vnderstand with their hearts, and conuert, and hee heale them. Then said I, *Lord*, how long, and hee answered, vntill the cities bee wasted without inhabitants, and the houses without man, and the land bee vtterly desolate, for the people turneth not vnto him that smiteth them, neither doe they seek the *Lord* of hosts. Therefore will the *Lord* cut off both head and taile in one day. The ancient and the honorable man, hee is the head, and the Prophet that teacheth lies, hee is the taile. For the leaders of the people cause them to erre, and they that are led by them are deuoured. Therefore shall the *Lord* haue no pleasure in their yong
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men, neither will hee haue compassion of their fatherles, & of their widowes. For euery one is an hypocrite & wicked, and euery mouth speaketh follie. Therefore by the wrath of the Lord of hostes shall the land bee darkned, and the people shall bee as the meate of the fire. No man shall spare his brother, for wickednes burneth as a fire, it deuoureth the briars and the thornes, and will kindle in the thick places of the Forrest, and they shall mount vp like the lifting vp of smoke: and when he shall looke to the earth, behold trouble, and darkenes, vexation, and anguish: yet for all this his wrath is not turned away, but his hand is stretched out stil. Woe vnto them that decreë wicked decrees, and write greuous things to keepe backe the poore from iudgement, and to take away the iudgement of the poore, that widowes may bee their pray, and that they may spoyle the fatherles. What will you doe in the day of visitation & destruction, which shall come from far?

to whom will you flie for helpe, and where will you leaue your glory? without mee euery one shall fall amongst them that are bound, and they shall fall downe amongst the slaine: yet for all this his wrath is not turned away, but his hand is stretched out still. And in that day did the Lord of host call vnto weeping and mourning, and to baldnes, and girding with sackcloth; and behold, ioy and gladnes, slaying oxen, and killing sheepe; eating flesh, and drinking wine, eating and drinking for tomorrow we shall die. And it was declared in the eares of the Lord of hosts: surely this iniquitie shal not be purged from you, till you die, saith the Lord God of hostes. Behold, the Lord maketh the earth emptie, and hee maketh it wast, hee turneth it vpside downe. and scattereth abroad the inhabitants thereof, and there shall be like people, like priest, like seruant, like master, like maide like mistris, like buier, like seller, like lender, like borrower, like giuer,

like taker to vsurie. The Earth shall be cleane emptied, and vtterly spoyled; for the Lord hath spoken this word. The earth lamenteth and fadeth away, the world is feebled and decaied, the proud people of the earth are weakened. The earth also decaieeth because of the inhabitants thereof. For they transgresse the lawes, they changed the ordinances, and brake the euerlasting couenant. Therefore hath the curse deuoured the earth, and the inhabitants thereof are desolate, the inhabitants of the land are burned vp, and few men are left; and hee that flieth from the noyse of the feare shall fall into the pit; and he that cometh out of the pit shall be taken in the snare, for the windowes from an high are open, and the foundations of the earth doe shake, the earth is vtterly broken downe. The earth is clean dissolued, the earth is moued exceedingly, the earth shall reele to and fro like a drunken man, and shall be removed like a tent, and the iniquitie there-
of

of shall be heavy vpon it, so that it shall fall and rise no more. No man calleth for iustice, no man contendeth for the truth, they trust in vanity, and speake vaine things, they conceiue mischief, and bring forth iniquity, for their hāds are defiled with bloud, and their fingers with iniquitie: their lips haue spoken lies, and their tongue hath nurmured iniquitie: they runne to euill, and they make haste to shed innocēt bloud: their thoughts are wicked thoughts; desolation and destruction is in their paths, the way of peace they know not, and there is no equitie in their goings: they haue made them croked pathes, whosoever goeth therein shall not know peace: therefore iudgement turneth backward, and iustice standeth farre off, for truth is fallen in the streets, and equitie cannot enter, yea truth faileth, and he that refraineth from euill, maketh himselfe a pray. And when the Lord saw it, it displeased him that there was no iudgement. Therefore will hee

tread downe the people in his wrath, and make them drunke in his indignation, & will bring downe their strength to the earth, and they shall go forth & looke vppon the carcases of the men that haue transgressed: for their worme shall not die, neither shall their fire be quenched, and they shalbe an abhorring to all flesh.

Ier. against impenitent sinners. chap. 1. O yea heauens be astonied at this be-
 afraid, and vtterly confounded, saith the Lord, for my people haue committed two euils; they haue forsaken mee the fountaine of liuing waters to dig them pits; euen broken pits that can hold no water. The Priests said not, where is the Lord? and they that should minister the law knew me not: the Pastors also offended against me. & went after things that did not profit. Thine owne wickednes shall correct thee, and thy turning back shall reprove thee, know therefore, and behold it is an euil thing and bitter that thou hast forsaken the Lord thy God, and that my feare is not
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in thee, saith the Lord God of Hostes: though thou wash thee with nitre, and take thee much sope; yet thine iniquitie is marked before me saith the Lord, thou disobedient *Israel*, returne saith the lord, & I will not let my wrath fall vpon you, for I am mercifull, saith the Lord, and I will not alwaie keep mine anger. O yea disobedient children, turne againe, saith the Lord: for I am your Lord, and I will giue you pastors according to my hart, which shall feede you with knowledge and vnderstanding. Thou shalt call me, saying, my father, and shalt not turne from me; and thenceforth they shall followe no more the hardnes of their wicked hearts. A voice was heard vpon the high places, weepings, & supplications of the children of *Israel*, for they haue peruered their way and forgotten the Lord their God. O ye disobedient children, returne, and I will heale your rebellions. Behold wee come vnto thee, for thou art the Lord our G O D. O Ierusalem
wash

wash thy hart frō wickednes that thou
maist be saued, how long shall thy wic-
ked thoughts remaine within thee? &
in that day, saith the Lord, the heart of
the King shall perish, and the heart of
the Princes and of the Priests shall be
astonished, & the Prophets shall won-
der; destruction vppon destruction is
cried, for the whole land is wasted.
Wherefore gird you with sackcloth, la-
ment and houle, for the fierce wrath of
the Lord is not turned back from vs. I
beheld, and to the fruitful place was as
a wildernesse, and all the cities thereof
were broken downe at the presence
of the Lorde, and by his fierce wrath.
For thus hath the lord said, the whole
land shalbe desolate: yet will I not
make a full end; and when thou shalt be
destroied, what wilt thou doe? Thy
waies and thine inuentions haue procu-
red thee these things, such is thy wick-
ednesse. Therefore it shalbe bitter, ther-
fore it shall pierce vnto thine heart: for
my people is foolish, they haue not
known

knowne me, they are foolish children,
and haue no vnderstanding, they are
wise to doe euil, but to doe well they
haue no knowledge. Then said I, ah
Lord G O D, surely thou hast deceiued
this people, saying, ye shall haue peace,
and the sword pierceth vnto the heart.
They haue denied the Lord, and said
it is not hee, neither shall the plague
come vppon vs, neither shall wee see,
sword nor famine. O Lord are not thy
eies vpon the trueth? Thou hast stric-
ken them, but they haue not sorrowed,
thou hast consumed them, but they haue
refused to receiue correction. They
haue made their faces harder then a
stone, and haue refused to returne.
How should I spare thee for this? Thy
children haue forsaken me, and sworne
by them that are no gods: though I
fed them to the full, yet they commit-
ted adulterie, & assembled themselues
by companies in the harlots houses.
They rose vp in the morning like fed
horses, for euerie man neighed after his
neigho

neighbours wise; shall I not visite for these things, saith the Lord? Lo I will bring a nation vpon you from farre, O house of Israel, saith the lord, which is a mightie nation, and an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say; whose quier is an open sepulcher, they are all very strong, and they shall eat thine haruest; and thy bread they shall deuoure thy sonnes & thy daughters, they shall eat vp thy sheepe, and thy bullocks, they shall eat thy vines and thy fig-trees; they shal destroy with the sword thy fenced citties wherein thou diddest trust. For amongst my people are found wicked persons that laieth waite as hee that setteth snares, they haue made a pit to catch men. As a cage is full of birds: so are their houses full of deceit, thereby they are become great and waxen rich, they are waxen fatte and shining, they do ouerpasse the deedes of the wicked, they execute no iudgement, no not the iudge.

iudgement of the fatherles, yet they prosper, though they execute no iudgement for the poore. An horrible and filthy thing is committed in the land the Prophets prophecie lies, and the Priests receiue giftes in their hands, & my people delight therein. Shall not I visit, for these things, saith the Lord? or shall not my soule be auenged on such a nation as this? Trust not in lying words, saying, the temple of the Lord, the temple of the Lord, this is the temple of the Lord: behold you trust in lying words that cannot profit. But this thing commanded I them, obey my voice, & I will be your God, and ye shall be my people, and walke you in all my waies which I haue commanded you, that it may bee well vnto you. But they would not obey nor encline their eare, but went after the counsels and stubbornnesse of their wicked heart, and went backward and not forward. Therefore shalt thou speake all these wordes vnto them, but they will not heare thee. Thou shalt also cry vn-

to them, but they will not answer thee: but thou shalt say vnto them, this is a nation that heareth not the voice of the Lord their G O D, nor receiueth discipline, truth is perished & cleane gone out of their mouth. Therefore thus saith the Lord, behold mine anger and my wrath shall be powred out vppon this place, vpon man and vpon beast, and vpon the tree of the field, and vpon the fruit of the ground, and it shall burne and not be quenched, and the carcases of this people shall bee meate for the fowles of the heauen and for the beasts of the earth, and none shall fray them away, and death shall be desired rather then life of al the residue that remaineth of this wicked familie, which remaine in all the places where I haue scattered them, saith the lord of Hostes. How doe you say we are wise, and the lawe of the lord is with vs? lo, certainly in vaine made he it, the penne of the scribes is in vaine, the wise men are ashamed, they are affraid and taken: lo they

they haue reiected the word of the lord, and what wisdome is in them? Therefore will I giue their wiues vnto others, and their fields vnto thē that shall possesse them: for euerie one from the least to the greatest is giuen vnto couetousnesse, and from the Prophet euen to the Priest, euerie one dealeth falsly, for they haue healed the hurt of the daughter of my people with sweete words, saying, peace, peace, whē there is no peace: for behold I will send serpents and cockatrices amongst you which will not be charmed, and they shall sting you, saith the lord. Oh that my head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people. Oh that I had in the wildernes a cottage of way-faring men, that I might leaue my people, and go from them, for they be all adulterers, and an assemblie of rebels, and they bend their tongues like their bowes for lies; but they haue no courage

rage for the truth vpon the earth, for they proceed from euill to worse, and they haue not knowne mee saith the lord. Let euerie one take heede of his neighbour, and trust you not in any brother, for euery brother will vse deceit, and euerie friend will deale deceitfully, and euery one will deceiue his frend and will not speake the truth, for they haue taught their tongues to speake lies, and take great paines to do wickedly. Thine habitation is in the mid st of deceiuers, because of their deceit they refuse to know me, saith the lord. Therefore thus saith the lorde of hostes, behold, I will melt them, & try them, for what shall I else doe for the daughter of my people? their tongue is an arrowe shot out, and speaketh deceit; one speaketh peaceably to his neighbour with his mouth, but his hart he layeth waite for him. Shall I not visit them for these things saith the lord? or shall not my soule be auenged on such a nation as this? Therefore thus saith

saith the Lord God of Hostes, the God of Israel, behold, I will feede this people with wormewood, and giue them waters of gall to drinke, for death is come vp into our windowes, and is entred into our palaces, to destroy the children without and the yong men in the streetes. Speake, thus saith the lord, the carcases of men shall lie euen as the dung vpon the field, and as the handfull after the mower, and none shall gather them. Thus saith the Lord, let not the wise man glory in his wisdom, nor the strong mā glory in his strength, neither the rich man glory in his riches, but let him that glorieth glory in this, that he vnderstandeth and knoweth me; for I am the Lord which shew mercie, iudgement and righteousnesse in the earth, for in these things I delight, saith the Lord. Thus saith the Lord, learne not the way of the heathen, & be not afraid for the signes of heauen, though the heathen be afraid of such. Every man is a beast by his owne knowledge:

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for the pastors are become beasts, and haue not sought the lord, therefore haue they no vnderstanding, and all the flocks of their pastures are scattered. O Lord, I know that the way of mā is not in him selfe, neither is it in man to walke, and to direct his steps. O Lord, correct me, but with iudgement, not in thine anger, lest thou bring me to nothing, power out thy wrath vpon the heathen that know thee not and vpon the families that call not vpon thy name: let me see thy vengeance on them, for vnto thee haue I opened my cause. O lord, if I dispute with thee thou art righteous, yet let me talke with thee of thy iudgements; wherefore doth the way of the wicked prosper? why are all the in wealth that rebelliously transgresse? Thou hast planted them, and they haue taken roote, they grow and bring forth fruit, thou art neare in their mouth, & farre from their reines: O lord thou hast ordeined them for iudgement, and O GOD thou hast established them for
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correction. Giue glory to the lord your
God before hee bring draknes, and or
euer your feete stumple in the darke
mountains, and whiles you looke for
light he turneth it into the shadowe of
death and make it as darkenes. But if
you will not heare, this my soule shall
weepe in secret for your pride, & mine
eye shall weepe and drop downe teares,
for the crowne of your glorie shal come
downe frō your heads. O lord though
our iniquities testifie against vs, deale
with vs according to thy name, for our
rebellions are many, we have sinned a-
gainst the. O the hope of Israel, the saui-
our thereof in the time of trouble, why
art thou as a stranger in the land, as one
that passeth by to carry for a night? why
art thou as a man astonied, & as a strōg
man that cannot helpe? yet art thou, O
lord in the midst of vs, & thy name is
called vpon vs; O forsake vs not. Thus
saith the lord vnto this people, thus
haue they delighted to wander, they
haue not refrained their feete. Therfore

hath the lord no delight in them, but he will now remember their iniquitie, and visit their finnes: when they fast I will not heare their cries, I will not accept them, but I will consume them by the sword, and by the famine and by the pestilence. Wee acknowledge, O lord, our wickednes, and the iniquitie of our fathers, for wee haue sinned against thee, do not abhorre vs for thy names sake, cast not downe the throne of thy glory, remember and breake not thy couenant with vs. Are there any among the vanities of the gentiles that can giue raine, or can the heauens giue showers? is it not thou O lord our God? Therefore will we waite vpon thee, for thou hast made all these things. Then said the lord vnto me, though *Moses* and *Samuel* stooode before me, yet mine affection could not be towards this people. Cast them out of my sight, and let them depart: and if they say vnto thee, whither shall wee depart? then tell them, thus saith the lord,

lord, such as are appointed to death, vnto death; & such as are for the sword, to the sword; and such as are for famine, to the famine; & such as are for the captiuitie, to the captiuitie: and I will appoint ouer them foure kindes, saith the Lord; the sword to slay, and the dogs to teare in pieces, and the fowles of the heaven, and the beasts of the earth to deuoure, and to destroy. Thou hast forsaken me, saith the lord and gone backward; therefore will I stretch out my hand against thee, and destroy thee, for I am wearie with repenting. Thy substance and thy treasures will I giue to be spoiled without gaine, and that for all thy sinnes, euen in all thy borders. Behold, saith the lord, I will send out many fishers, and they shall fish them; and after I will send out many hunters, and they shall hunt them from euerie mountaine, and from euery hill, & out of the caues of the rocks: for mine eyes are vppon all their waies, they are not hid from my face, neither is their ini-

quitie hid from mine eies. And first I will recompence their iniquitie & their sinne double, because they haue defiled my land, and haue filled my inheritance with their filthy carrions and their abominations. Thus saith the lord, cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the lord, for he shall be like the heath in the wilderness, & shall not see when any good commeth: but shall inhabite the parched places in the wilderness in a sale land, and not inhabited. Blessed is the man that trusteth in the lord, and whose hope the lord is, for he shall be as a tree that is plāted by the water, which spreadeth out her rootes by the riuer, & shall not feelee when the heate commeth, but her leafe shall be greene and shall not care for the yeare of drouth, neither shall cease from yielding fruit. The heart is deceitfull and wicked aboue all things, who can know it? I the lord search the heart, and try the reins euen to giue e-
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man according to his waies, and according to the fruit of his workes. As the partrich gathereth the yong which she hath not brought forth: so he that gathereth riches, and not by right, shall leaue them in the midst of his daies, and at his end shall be a foole. O Lord the hope of Israel, all that forsake thee shall be confounded, they that depart from thee shall be written in the earth, because they haue forsaken the Lord the fountaine of liuing waters. Heale me, O Lord, and I shall be whole, saue me, and I shall be saued, for thou art my praise. Then the word of the Lord came vnto me saying, I will speake sodainly against a nation, or against a kingdome to pluck it vp, and to roote it out and to destroy it, but if this nation, against whom I haue pronounced, turne from their wickednes, I will repent of the plague that I thought to bring vppon them. And I will speake sodainly concerning a nation & concerning a kingdome to build it, and to plant it: but if

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it doe euill in my sight, & heare not my voice, I will repent of the good that I thought to doe for them Thus saith the Lord God of Hostes, the God of Israel, behold I will bring vpon this citie and vpon all her towns, all the plagues that I haue pronounced against it, because they haue hardned their necks & would not heare my words; but they said desperately, surely wee will walke after our owne imaginations, and doe euery man after the stubbornnes of his wicked heart. Behold, I will bring a plague vpon this place, the which whosoever heareth it, his eares shall tingle, and I will cause them to fall by the sword before their enemies, & by the hand of them that seeke their liues, and their carcases will I giue to bee meate for the fowles of heauen, and to the beastes of the field, and I will feed them with the flesh of their sonnes, and with the flesh of their daughters, and euery one shall eate the flesh of his friend, in the siege and straitnesse wherewith their
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enemies that seeke their liues shall hold them strait. Woe bee vnto the pastors that destroy & scatter the sheep of my pasture,saith the Lord. Therefore thus saith the Lord God of Israel vnto the pastors that feede my people, ye haue scattered my flocke, and thrust them out, and haue not visited them. Behold I will visit you for the wickednesse of your workes, saith the Lord: for both the Prophet and the Priest doe wickedly, and their wickednes haue I found in my house,saith the Lord: wherefore their way shall be vnto them as slippery waies in the darkenes, they shall bee driuen forth, and fall therein: for I will bring a plague vpon them, euen the yeare of their visitation,saith the Lord. Therefore thus saith the Lord concerning the Prophets, behold, I will feed them with wormwood, and make them drinke the water of gall: for from the Prophets is wickednes, gone forth into all the land of Ierusalem, they strengthen also the hands of the wicked, that
none

none can returne from their wickednes: they are all vnto me as Sodome, & the inhabitants thereof as Gramorah. They say still vnto the that dispise me, the Lord hath said, ye shall haue peace, and they say vnto euery one that walketh after the stubbornnes of his owne heart, there shall no euill come vpon you. Therefore behold, I euen I will vterly forget you, and I will forsake you and bring an euerlasting reproch vpon you, and a perpetual shame which shall neuer bee forgotten. I haue not sent these Prophets; saith the Lord, yet they ran; I haue not spoken vnto them, and yet they prophecied. But if they had stood in my counsell, and had declared my words vnto my people, then they should haue turned them from their euil way, and from the wickednes of their inuentions. How long doe the Prophets delight to prophecie lies, euen prophecying the deceit of their owne heart. Is not my word like a fire, saith the Lord, and like a hammer

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mer that breaketh the stone? Therefore behold, I will come against the Prophets saith the Lord, which haue sweet tongues, and say, he sayeth, behold, I will come against Prophets saith, the Lord, that steale my word, euery one from his neighbour: behold I wil come against them that prophecie false dreames, saith the Lord, and doe tell them, and cause my people to erre by their lies and by their flatteries, and I sent them not, nor commanded them: therfore they bring no profit vnto this people, saith the Lord. For thus hath the Lord God of Israel spoken vnto me, take the cup of wine of this my indignation at my handes, and cause all the nations to whom I send, to drinke it, and they shall drinke and be moued, and be mad, because of the sword that I will send amongst them. Therefore say thou vnto them, thus saith the lord of hosts the God of Israel, drinke & be drunk, & spew, & fall & rise no more, because of the sword which I will send amongst
amongst

amongst them : but if they refuse to take the cup at thine hand to drinke, then tell them, thus saith the lord of hostes, you shall certainly drinke; for loe, I begin to plague the citie where my name is called vpon, and should you goe free? you shall not goe quit. For I will call for a sword vpon all the inhabitants of the earth, saith the lord of hostes. The Lord shall roare from aboue, and thrust out his voice from his holy habitation, hee shall roare vpon his habitation, and crie aloud, the sound shall be to the ends of the earth, for the Lord hath a controuersie with the nations, and will enter into iudgement with all flesh, and hee will giue them that are wicked to the sword, saith the lord. Thus saith the lord of hosts, behold, a plague shall goe forth from nation to nation, and a great whirlwind shall be raised vp from the costes of the earth, and the slaine of the lord shall be at that day, from one end of the earth to the other end of the earth: they shall

shall not bee mourned, neither gathered, nor buried; but shalbe as the dung vpon the ground. Thus my soule was farre off from peace, I forgot prosperitie, remembring mine affliction, and my mourning, the wormwood, and the gall, my soule hath them in remembrance and is humbled in me. It is the Lords mercies that wee are not consumed, because his compassions faile not. The Lord is my portiō, saith my soule, therefore wil I hope in him. The Lord is good vnto them that trust in him, & to the soule that seeketh him. It is good both to trust, and to waite for the saluation of the Lord. It is good for a man that he beare the yoke in his youth, for the Lord wil not forsake for euer, but though hee send affliction, yet wil he haue compassion, according to the multitude of his mercies: for he doth not punish willingly, nor afflict the children of men in stamping vnder his feete all the prisoners of the earth. Wherefore then is the living man sorrowfull?

rowfull ?man suffereth for sinne. Let vs search & trie our waies, & turne againe to the lord. Let vs lift vp our hearts with our hands vnto God in the heauens. Wee haue sinned and haue rebelled, therefore thou hast not spared: thou hast couered vs with wrath and persecuted vs, thou hast slaine, & not spared. Thou hast couered thy selfe with a cloud, that our prayer should not passe thorow: thou hast made vs as the ofscouring and refuse in the midst of the people; al our enemies haue opened their mouth against vs. Feare and a snare is come vpon vs, with desolation and destruction; the ioy of our heart is gone, our dance is turned to mourning: therefore our heart is heauie: for these things our eyes are dimme. The crowne of our head is fallen; woe now vnto vs that we haue sinned.

O thou sonne of man, behold they shall put bands vpon thee, and shall bind thee with them, and thou shalt not goe out amongst them, and I will make

make thy tongue cleave to the rooffe of thy mouth, that thou shalt bee dumbe, and shalt not bee to them as a man that rebuketh, for they are a rebellious house: but when I shal haue spoken vnto thee, I wil open thy mouth, and thou shalt say vnto them: Thus saith the Lord God, hee that heareth, let him heare, and hee that leaueth off, let him leaue off, for they are a rebellious house. Therefore thus saith the Lord God, because your multitude is greater then the nations that are round about you, and ye haue not walked in my statutes, neither haue you kept my iudgements: behold, I, euen I come against thee, and will execute iudgement in the midst of thee, euen in the sight of the nations. For in the midst of thee the fathers shall eate their sonnes, and the sonnes shall eate their fathers, and I will execute iudgement in thee, & the whole remnant of thee wil I scatter into all the winds: the third part of thee shal die with the pestilence, & with famine shall

shall they be consumed in the midst
of thee, and another third part thereof
shal fal by the sword round about thee,
and I will scatter the last third part
into all windes. And I will draw out
a sword after them, neither shall mine
eye spare thee, neither will I haue any
pitie. Thus shall mine anger bee ac-
complished, & I will cause my wrath to
cease in them, & I will be comforted; &
they shal know that I the lord haue spo-
ken it in my zeale, whē I haue accomplis-
hed my wrath in them. Moreouer I will
make thee wast, & abhorred amōgst the
nations that are round about thee, and
in the sight of all that passe by, so shalt
thou bee a reproch and shame, a cha-
stisement, and an astonishment vnto
the nations that are round about thee,
when I shall execute iudgement in an-
ger & in wrath, and in sharpe rebukes.
I the Lord haue spoken it, and they
shall know that I am the Lord, and that
I haue not said in vaine, that I will doe
this euill vnto them. Hee that is farre off
shall

shall die of the pestilence, and hee that
is neere shall fall by the sword, and hee
that remaineth and is besieged, shall
die by the famine. Thus will I accom-
plish my wrath vpon them, so will I Cap. 7.
stretch my hand vpon them, and make
the land wast and desolate in all their
habitations, and they shall know that I
am the Lord. Crueltie is risen vp into
a rod of wickednes, none of them shall
remaine, nor of their riches, nor of any
of theirs, neither shall there bee lamen-
tation for them. An end is come, the
end is come, it watcheth for thee, be-
hold, it is come now, I will shortly
powre out my wrath vpon thee, and
fulfill mine anger vpon thee, I will
iudge thee according to thy waies, and I
will lay vpon thee all thine abominati-
ons. The sword is without, and the
pestilence and famine within, he that is
in the field shall die with the sword,
and he that is in the citie, famine and pe-
stilence shall deuoure him, all hands shall
be weake, and all knees shall fall away

as water. They shall cast their siluer in the streets, and their gold cannot deliuer them in the day of the wrath of the Lord; they shall not satisfie their soules, neither fill their bowels, for this ruine is for their iniquitie: when destruction commeth they shall seeke peace, but shall not haue it. Calamitie shall come vpon calamity, and rumor shal be vpon rumor: then shal they seeke the vision of the Prophet, but the law shall perish from the Priest, and counsel from the ancient. The king shal mourne, and the Princes shalbe clothed with desolation, and the hands of the people in the land shalbe troubled. I wil doe vnto them according to their waies, and according to their iudgements wil I iudge them, and they shal know that I am the Lord. Thus saith the Lord God, Woe vnto the foolish prophets that follow their own spirit, and haue seene nothing, because with your lies you haue made the heart of the righteous sadde, whom I haue not made sad, and strength-

strengthened the hands of the wicked,
that hee should not returne from his
wicked way, by promising him life.
Therefore thus saith the Lord God, be-
cause you haue spoken vanities & seene
lies, therefore behold, I am against you,
saith the Lord God, and my hand shall
be vpon the Prophets that see vanities,
and diuine lies, they shal not bee in the
assembly of my people, neither shal
they be written in the writings of the
house of Israel, neither shal they enter
into the land of Israel; for I wil deli-
uer my people out of your hand, and
you shal know that I am the Lord. And
the word of the Lord came vnto mee *Cap. 22.*
saying, sonne of man say vnto her, thou
art the land that is vncleane, thou hast
offended in thy bloud that thou hast
shed, thou hast caused thy dayes to
draw neere, and art come vnto thy
terme, In thee haue they despised fa-
ther and mother, in the midst of
thee haue they oppressed the stranger,
in thee haue they vexed the fatherlesse,

and widdow, in thee are men that carrie tales to shed bloud. Thou hast defiled mine holy things, and hast polluted my sabbaths : in thee haue they taken gifts to shed bloud, thou hast taken vsurie, and the increase, and thou hast defrauded thy neighbour by extortion, and hast forgotten mee, saith the Lord God. There is a conspiracie of her Prophets in the midst thereof, like a roaring lyon, rauening the pray, they haue deuoured soules, they haue taken the riches and precious things, they haue made her many widowes, in the midst thereof her priests haue broken my law, and haue defiled my holy things, they haue put no difference betweene the holy and prophane, neither discerned betweene the vncleane and the cleane, and haue hid their eyes from my sabbaths, and I am prophaned amongst them her Princes in the midst thereof are like wolues rauening the pray

pray to shed bloud, and to destroy
soules for their owne couetous lucre.
The people of the land haue violently
oppressed by spoyling, and robbing,
and haue vexed the poore and the nee-
dy, yea they haue oppressed the stran- Ezechiel.
ger against right: & I sought for a man
amongst them, that should make vp the
hedge and stand in the gap before me
for the land that I should not destroy it;
but I found none. Behold therefore I
haue smitten my hand vpon the coue-
tousnes that thou hast vsed, and vpon
the bloud which hath beene shed in the
middest of thee. Can their hart endure;
or can their hands bee strong in the
dayes that I shall haue to doe with
thee? I the Lord haue spoken it and I
will doe it; as they gather siluer, and
brasse, and iron, and lead, and tinne, in-
to the middest of the furnace, to blow
the fire vpon it, & to melt it; so will I
gather you in mine anger, and in my
wrath, and will put you there, and melt
you, and you shal know that I the Lord
V 3 haue

Cap. 33,

haue powred out my wrath vpon you. Say vnto them, as I liue, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way and liue. Turne you, turne you from your euill waies, for why will you die? When the righteous turneth from his righteousness, and committeth iniquitie, hee shall euen die thereby. But if the wicked returne from his wickednes, and doe that which is lawfull and right, he shal liue thereby. Yee leane vpon your swords, yee worke abomination, and yee defile euery one his neighbours wife, should yee then possesse the land? Also thou sonne of man, the children of thy people, that talke of thee by the walles, and in the doores of houses, and speake one to another, euery one to his brother, saying, Come I pray you and heare what is the word that commeth from the Lord, for they come vnto thee, as the people vseth to come, and my people sit before thee, & heare thy words, but they wil not do
them

them : for with their mouths they make
iestes, and their heart goeth after their
couetousnes, & loe, thou art vnto them
as a iesting song of one that hath
a pleasant voice, and can sing well, for
they heare thy wordes, but doe them
not. Say thus vnto them, thus saith
the LORD GOD, as I liue, so
surely they that are in the deso-
late places shall fall by the sworde,
and him that is in the open field will I
giue vnto the beasts to be deuoured;
and they that be in the courts, and in
the caues shall die of the pestilence; the
shall they know that I am the Lord,
when I haue laid the land desolate, and
waste because of their abominations
which they haue committed. Wo vn-
to the shepheards of Israel that feede Cap. 34.
themselues, should not the shepheards
feede the flocks? yee eate the fatte, and
ye cloath you with the wooll, yee kill
them that are fedde, but you feede not
the sheepe. The weake haue you not
strengthened, and the sick haue you not

healed, neither haue you bound vp the broken, nor brought again that which was driuen away, neither haue you sought that which was lost, but with cruelty and with rigour haue you ruled them, and they were scattred without a shepheard; and when they were dispersed they were deuoured of all the beasts of the field. Therefore ye shepheards heare the word of the Lord: As I liue saith the lord God, surely because my flock was spoiled and my sheepe were deuoured of all the beasts of the field, hauing no shepheard, neither did my shepheards seeke my sheepe: but my shepheards fedde themselves, and fed not my sheepe. Behold, I come against the shepheards, and will require my sheepe at their hands, and cause the to cease from feeding the sheepe, neither shall the shepheards feede themselves any more, for I will deliuer my sheepe from their mouths, & they shall no more deuoure them. For thus saith the lord God, behold I will search my sheepe

sheepe, and seeke them out, I will seeke that which was lost, and bring againe that which was driuen away, and will binde vp that which was broken, & wil strengthen the weake: but I wil destroy the fatte, and the strong, and feede the with iudgement, because ye haue thrust with side and with shoulder, and pusht all the weake with your hornes, till ye haue scattered them abroad, therefore will I helpe my sheepe, and they shall no more be spoiled, & I will iudge betweene sheepe and sheepe. And ye my sheepe, the sheepe of my pasture, are mine, and I am your GOD, saith the Lord God. A new heart also will I giue you, and a new spirit will I put within you, and I will take away the stony heart out of your bodie, and will giue you an heart of flesh, and I will put my spirit within you, and cause you to walke in my statutes, & ye shall keepe my iudgements, and do them, and ye shall dwell in the land that I gaue to your fathers, and ye shall be my people, and I wil bee
your

your God. I will also deliuer you from
all your filthines. The shall you remem-
ber your owne wicked waies, and your
deedes that were not good, and shall
iudge your selues worthy to haue bene
destroyed for your iniquities, and for
your abominations. Be it knowne vnto
you, that I doe not this for your sakes,
but for my holy names sake; saith the
Lord God. Therefore be ashamed, and
confounded, O house of Israel, for your
owne waies.

*Daniel against
impenitent
sinners. cap. 9.*

Wee haue sinned, and committed
iniquitie, and haue done wickedly, yea
we haue rebelled, and haue departed
from thy precepts and from thy iudge-
ments, for we haue not obeyed the voice
of the Lord our God, to walke in his
waies which he hath laid before vs by
the ministry of his seruants the Pro-
phets. Therefore hath the Lord made
ready the plague and brought it vpon
vs, for the Lord our God is righteous
in all his workes which he doth: for
we would not heare his voice. Many
shall

shall be purified, made white, and tried; but the wicked shall do wickedly, and none of the wicked shall haue vnderstanding, but the wise shall vnderstand.

Heare the word of the Lord ye children of Israel, for the Lord hath a con-
trouersie with the inhabitants of the land, because there is no truth, nor mercie nor knowledge of God in the land. By swearing, and lying, and killing, & stealing, and whoring they break out, & bloud toucheth bloud: yet let none rebuke nor reprove another; for thy people are as they that rebuke the priests, my people are destroyed for lack of knowledge: because thou hast refused knowledge I will also refuse thee, that thou shalt be no Priest to me; and seeing thou hast forgotten the law of thy God, I will also forget thy childre: as they were increased, so they sinned against me, they eate vp the sinnes of my people, and lift vp their mindes in their iniquitie. And as theeues waite
for

*Osea against
impenitent sin-
ners. Cap. 4.*

for a man: so the cōpany of the Priests
murder in the way by consent, for they
worke mischief. Therefore wil I chāge
their glorie into shame, and there shall
be like people like Priest, for I will vi-
sit their waies vpon them, and reward
them their deedes. Their drunkennes
flincketh, they haue committed whor-
dome, their rulers loue to say with
shame, bring ye: whordome, and wine,
and new wine take away their hearts.
Therefore shall the Land mourne, and
euery one that dwelleth therein shall be
cut off. The Prophet shall fall with thee
in the night, and I will destroy thy mo-
ther. They wil not giue their mindes to
turne vnto their God, for the spirit of
fornication is in the midst of them, &
they haue not knowen the Lord. The
Princes of *Iudah* were like them that
remoue their bounds: therefore will I
powre out my wrath vpon them like
water, I, even I wil spoile and go away,
I wil take away and none shall rescue it.
Wo vnto them, for they fled away frō

me, destruction shalbe vnto them, because they haue transgressed against me, though I haue redeemed them, yet haue they spoken lies against me. I haue written to them the great things of my lawe, but they were counted as a strange thing, and they consider not in their heart that I remember all their wickednes. Now their owne inuentions haue beset them about, they are in my sight, for the wickednes of their inuentions I wil cast them out of mine house, I will loue them no more, all their Princes are rebels, my GOD will cast them away, because they did not obey, and they shall wander amongst the nations.

They turne iudgement to woorme-wood, and leaue off righteousness in the earth: they haue hated him that rebuked in the gate, and they abhorred him that speaketh vprightly; therefore the prudent shall keep silence in that time, for it is an euill time, for I know your manifold transgressions, & your mighty sinnes, they afflict the iust, they take

Amos against
impenitent sin-
ners. cap. 5.

re-

Cap. 8.

Cap. 9.

rewards, and they oppresse the poore in the gate. Therefore the Lord God of Hostes, the Lord saith thus, mourning shall be in all the streetes, & they shall say in all the high waies, alas, alas, and they shall call the husbandmen to lamentation, and such as can mourn to mourning. Behold the daies come, saith the Lord God, that I wil send a famine in the land, not a famine of bread, nor a thirst for water: but of hearing the word of the Lord, & they shall wander from sea to sea, and from the north euen to the east shall they runne to and fro to seeke the word of the Lord, and shall not finde it. Behold the eies of the lord are vpon the sinfull kingdome, and I will destroy it cleane out of the earth, and I will slay the last of them with the sword; he that flieth of them shall not fly away, and he that escapeth of them shall not be deliuered: though they dig into hell, thence shall mine hand take them; though they climbe vp to heauen, thence will I bring them downe, and though

though they hide themselves in the top of Carmell, I wil search and take them out thence; and though they be hid frō my sight in the bottom of the Sea, there will I command the serpent, and hee shall bite them; and though they go into captivity before their enemies, thēce will I command the sworde, and it shall slay them, and I will set mine eies vpon them for euill and not for good.

For behold the Lord commeth out of his place, and will come downe, and tread vpon the high places of the earth, and the mountaines shall melt vnder him. So shall the valles cleaue as wax before the fire, and as the waters that are powred downward. Woe vnto thē that imagine iniquitie, and worke wickednes vpon their beds, when the morning is light they practise it, because their hand hath power, and they couet fields, and take them by violence, and houses, and take them away, so they oppresse a man and his house, euen man and his heritage; the women of my
peo-

*Michas against
impenitent
sinners. cap. I.*

Cap. 2.

people haue you cast out from their pleasant houses, and from their children haue you taken away my glory continually. They that prophesied, prophesie you not, they shall not prophesie vnto the, neither shall they take shame; if a man walke in the spirit, and would lie falsely, saying, I will prophesie vnto thee of wine & strong drinke, he shall euen bee the Prophet of this people. Therefore thus saith the Lord, behold against this family haue I deuised a plague, whereout ye shall not pluck your necks, and ye shall not go so proudly: for this time is euill. Thus saith the Lord concerning the Prophets that deceiue my people, and bite them with their teeth, and cry peace; if a man put not in their mouthes, they prepare warre against him, the heads thereof iudge for rewardes, and the Priests thereof teach for hire, & the Prophets thereof prophesie for money; yet will they leane vpon the Lord, and say, is not the LORD amongst vs? no euill can come

can come vpon vs. They hate the good
and loue the euill, they pluck the skins
from them, and their flesh from their
bones, and they eate also the flesh of
my people, and fley off the skinne from
them, and they breake their bones, and
chop them in pieces as for the pot, and
as the flesh within the caldron. For the **Cap. 6.**
rich men thereof are full of cruelty, and
the inhabitants thereof haue spokn lies,
and their tongue is deceitfull in their
mouthes. Shal I iustifie the wicked bal-
lances & the bag of deceitfull waights:
therefore also wil I make thee sicke in
in finiting thee, and in making thee de-
solate because of thy sinnes: thou shalt
eate, and not be satisfied, and thy ca-
sting downe shalbe in the midst of
thee, and thou shalt take hold, but shalt
not deliuer; and that which thou deli-
uerest will I giue vp vnto the sworde.
Will the Lord bee pleased with thou-
sands of rammes, or with ten thousand
riuers of oile? shall I giue my first borne
for my transgression, euen the fruit of
X my

Cap. 7.

my bodie for the sinne of my soule. He hath shewed thee O man what is good, and what the Lord requireth of thee, surely to doe iustly, and loue mercie, and to humble thy selfe to walke with thy God. Are ye the treasures of wickednes in the house of the wicked; and the skant measure that is abominable? The good man is perished out of the earth, and there is none righteous amongst men, they all lie in waite for blood, euerie man hunteth his brother with a net, to make good for the euil of their hands, the Prince asked, and the Iudge iudgeth for rewarde, so they wrap it vp. The best of them is a bryar, and the most righteous of the is sharper then a thorny hedge: the day of thy watchmen, and of thy visitation cometh, then shalbe their confusion. Trust you not in a friend, neither put your confidence in a Counsaillor; keepe the doores of thy mouth from her that lieth in thy bosome, for the son reuileth the father, the daughter riseth vp against the

the

mother, the daughter in law against her mother in lawe, & a mans enemies are the men of his owne house: therefore will I looke vnto the Lord, I will waite for God my sauiour, my God wil heare me, I wil beare the wrath of the Lord, for I haue sinned against him, vntill he pleade my cause, and execute iudgement for me, then wil he bring me forth to the light, and I shall see his righteousness. Who is a God like vnto thee? that taketh away iniquitie, and passeth by the transgression of the remnant of his heritage, he retaineth not his wrath for euer, because mercie pleaseth him; hee wil turne againe, and haue compassion vpon vs; he wil subdue our iniquities, and cast all our sinnes into the bottom of the sea: thou wilt performe thy truth to Iacob, and mercie to Abraham, as thou hast sworne to our fathers in old time.

The Lord is slow to anger, but he is great in power, & wil not surely cleere the wicked, the Lord hath his way in

*Naham against
impenitent
sinners. cap. 1.*

the whirlwinde and in the storme, and the clouds are the dust of his feete. The Lord is good and as a strong hold in the day of trouble, and he knoweth thē that trust in him. God is iealous, and the Lord reuengeth, the Lord reuengeth, euen the Lord of anger, the Lord will take vengeance on his aduersaries, and he reserueth wrath for his enemies: who can stand before his wrath, or who can abide in the fiercenes of his wrath? his wrath is powred out like fire, and the rocks are broken by him.

*Habackuck as
gainst impeni-
tent sinners.
Cap. i.*

O Lord how long shall I cry, and thou wilt not heare? euen cry out vnto thee for violence, & thou wilt not help: why dost thou shew me iniquitie, and cause me to behold sorrowe? for spoyling and violence are before me, and there are that raise vp strife and contention: therefore the lawe is dissolued, & iudgement doth neuer go forth, for the wicked doth compasse about the righteous, therefore wrong iudgement proceedeth. Then shall they take courage;
and

and transgresse, and doe wickedly, imputing thus their power vnto their god. Thou art of pure eies, and canst not see euill, thou canst not behold wickednes: wherefore dost thou looke vpon the transgressors, and holdest thy tongue when the wicked deuoureth the man that is more righteous then he? O Lord thou hast ordeined them for iudgemēt, and O God thou hast established them for correction. Art not thou of old, O Lord my God, my holy one? I shall not die, but I wil reioice in the Lord, I wil ioy in the God of my saluation. The Lord is my strength, he will make my feete like Hindes feete, and he wil make me to walke vppon mine high places. The Lord is in his holy Temple, let all the earth keepe silence before him.

The great day of the Lord is neare, it is neare, and hasteth greatly, euen the voice of the day of the Lord: the strong man shall cry there bitterly, that day is a day of wrath, a day of trouble & heauines, a day of destruction and desolation,

Zephaniah.
against impe-
nitent sinners.
Cap. i.

tion, a day of obscurity and darknes, a day of clouds and blacknesse, a day of the trumpet and alarum against the strong cities, & against the high towers: in the same day also wil I visit all those that daunce vpon the threthold so proudly, which fill their masters houses by cruelty and deceipt, and I will bring distresse vpon men that they shal walke like blinde men, because they haue sinned against the lord, and their blood shall be powred out as dust, and their flesh as dung, neither their siluer nor their gold shalbe able to deliuer them, in the day of the lords wrath, but the whole land shalbe deuoured by the fire of his ieaousy, for he shal make euen a speedy riddance of all thē that dwell in the land. Gather your selues, euē gather you O nation not worthy to be loued before the decree come forth, & ye be as chaffe that passeth in a day, and before the fierce wrath of the Lord come vpon you, and before the day of the Lords anger come vpon you: seeke you

you the lord all the meeke of the earth,
which haue wrought his iudgement,
seeke righteousnes, seeke holines, if so
be that ye may be hid in the day of the
lords wrath. I said surely thou wilt fear
me, thou wilt receiue instruction, so
their dwelling should not be destroied,
howsoeuer I visited them: but they rose
earely, and corrupted all their workes,
she heard not the voice, shee receiued
not correction, shee trusted not in the
lord, she drew not neere vnto her God:
her Princes within her are as roaring
lyons, her Iudges are as wolues in the
euening, which leaue not the bones till
the morrow, her Prophets are light and
wicked persons, her Priests haue pollu-
ted the sanctuary, they haue wrested the
lawe. The iust lord is in the midst
therof, he wil do none iniquitie, euerie
morning doth he bring his iudgement
to light, he faileth not; but the wicked
will not learne to be ashamed: therefore
waite vpon me, saith the lord, vntill the
day that I rise vp to the pray, for I am

determined to gather the nations, and that I will assemble the kingdomes, to powre vpon them mine indignation, euen all my fierce wrath: for all the earth shall bee deuoured with the fire of my ieaousie. Sure then will I turne to the people a pure language, that they may call vpon the name of the lord to serue him with one consent. In that day shalt thou not be ashamed for all thy workes wherein thou hast transgressed against me. For then will I take away out of the midst of thee them that reioice of thy pride, and thou shalt no more bee proud of my holy mountaine: the will I leaue in the midst of thee an humble, and a poore people, and they shall trust in the name of the lord: the remnant of Israel shall doe none iniquitie, nor speake lies, neither shall a deceitfull tongue be found in their mouth: for they shall be feed, & lie downe, & none shall make them afraid.

*Harai against
impotent
sinners. cap. i.*

Now therefore saith the Lord of hostes, consider your owne waies in your

your hearts: ye haue sowed much, and bring in little; you eate, but you haue not enough; you drinke, but you are not filled; you claoth you, but you are not warme; and hee that earneth wages, putteth the wages into a broke bagge; you looked for much, and loe it came to little; & when you brought it home, I did blow vpon it, and I called for a drouht vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oyle, vpon all that the ground bringeth forth, both vpon men, and vpon cattle, and vpon all the labour of the hands: I smote you with blasting, with mildew, and with haile, in all the labours of your handes: yet you turned not to mee, saith the Lord.

Thus speaketh the Lord of hostes, saying, these are the things that yee shall doe, speake euery man the truth vnto his neighbour, execute true iudgment, and shew mercy and compassion euery man to his brother, and oppresse not

*Zacharie
gainst impeni-
tent sinners.
Cap. 7. 8.*

not the widow, nor the fatherles, the stranger, nor the poore, and let none of you imagine euill against his brother in your heart, and loue no false othe, for all these things are the things that I hate, saith the Lord: but they refused to hearken, and puled away the shoulder, and stopped their eares, that they should not heare, yea they made their hearts as an adamant stone, lest they should heare the law, and the wordes of the Lord of hostes sent in his spirit by the ministrie of the former Prophets: therefore came a great wrath from the Lord of hostes.

Malac. against
impenitent
sinners. Cap. I.

I haue loued you, saith the Lord, yet you say wherein hast thou loued vs? A sonne honoreth his father, and a seruant his master; if then I bee a father, where is mine honour? and if bee a master, where is my feare? saith the Lord of hostes vnto you, O ye Priests that despise my name; & ye say, wherein haue we despised thy name? my couenant was with Leuie of life & peace,
and

and I gaue him feare, and he feared me,
and was afraid before my name; the
law of truth was in his mouth, & there
was no iniquitie found in his lippes; he
walked with me in peace, and equitie,
and did turne many away from iniqui-
tie. For the Priests lippes should pre-
serue knowledge, & they should seeke
the law at his mouth, for he is the mes-
senger of the Lord of hostes: but yee
are gone out of the way, yee haue cau-
sed many to fall by the law, yee haue
broken the couenant of *Leuy*, saith the
Lord of hostes; therefore haue I made
you also to be despised and vile before
all the people, because you kept not
my waies, but haue beene partiall in
the law, from the dayes of your fathers
haue you gone away from mine ordi-
nances, and haue not kept them: re-
turne vnto mee and I will returne vnto
you, saith the Lord of hostes; but ye
said wherein shall wee returne? your
words haue beene stout against mee,
saith the Lord; yet ye say what haue we
spoken

spoken against thee? ye haue said, it is
in vaine to serue God, and what profit
is it that we haue kept his commande-
ments, and that we haue walked hum-
bly before the Lord of hosts. Therefore
we count the proud blessed, euen they
that worke wickednes are set vp, and
they that tempt God, yea, they are de-
liuered. Then spake they that feared
the lord, euery one to his neighbour,
and the lord hearkened, and heard it,
and a booke of remembrance was writ-
ten before him, for them that feared
the lord, and thought vpon his name,
and they shall be to me, saith the lord
of hosts, in that day, that I shall do this,
for a flocke, and will I spare them, as a
man that spareth his owne sonne that
serueth him. Then shall you returne,
and discerne betweene the righteous
and the wicked, betweene him that ser-
ueth God, & him that serueth him not.
For behold, the day commeth that shal
burne as an ouen, and all the proud, yea
and al that do wickedly shalbe stubble,
and

and the day that commeth shall burne
them vp, saith the lord of hostes, and
shall leaue thē neither roote nor brāch.
But vnto you that feare my name shall
the sun of righteousness arise, & health
shall be vnder his wings, and you shall
go forth, and grow vp as fat calves, and
ye shall tread downe the wicked,
for they shall be dust vnder the
soules of your feete, in the
day that I shall do this,
saith the lord.

Cum fueris felix, quæ sunt aduersa cauto,
 Rursus in aduersis melius sperare memento.
 Præpice qui veniunt hos casus esse ferendos,
 Nam lenius ledit quicquid prævideris ante,
 Nec multum timeas venturi tempora fati,
 Non times is mortē, qui scit continere vitā.
 Passibus ambigua fortuna volubilis errat,
 Et manet in nullo certa tenaxque loco:
 Sed modo lata manes, vultus modo sumit acerbos,
 Et tantum constans in lenitate sua est.
 Omnia sunt homini tenni pendentia filo,
 Et subito casu quæ valere ruunt.
 Tutior in terris locus est quam sedibus altis.
 Nam fortuna leuat infima, summa premit.
 Et quodquæque libet tibi dat fortuna rapitque,
 Irus & est subito, qui modò Cræsus erat.
 Singula quid repetam? nil non mortale teneamus,
 Pectoris exceptis ingenijq; bonis.
 Ludit in humanis diuina potentia rebus,
 Et certam præsens non habet hora fidem,
 Ut probet, ut purget, ut puniat, ut mereatur
 Ut manifestetur gloria præna datur.
 Itaque fac timeas et quæ tibi lata videntur,
 Dum loqueris fieri tristitia posse putæ.

De optimo correctionis modo carmina com-
posita ex diuersis auctoribus.

Moribus ingenuis cultus si charus amicus
Esse nolis, perfer, post modò mitis eris :
Cumque mones aliquem, nec se velit ipse moneri,
Si tibi sit charus noli desistere ceptis.
Ferrens assiduo consumitur annulus usu,
Interit assidua vomer aduncus humo.
Quid magis est aurum saxo, quid mollius unda?
Dura tamen molli saxa cauantur aqua.
Gutta cauat lapidem non vis sed saepe cadendo;
Corripe sic charos non vis sed saepe monendo.
Flectitur obsequio curuatus ab arbore ramus,
Franges si vires experiere tuas.
Obsequio trahantur aqua, nec eucere possis
Flumina si contra qua rapit unda nates.
Obsequium tigre (que domat, tumido) que leones,
Rustica paulatim taurus aratra sumit.
Tempore difficiles veniunt ad aratra iuuenes,
Tempore lenta pars frena docentur equi.
Itaque ne cesses monitis sapientia crescit :
Rara datur longo prudentia temporis usu.

Sola

Sola salus seruire Deo, sunt cætera fraudes :
 Declaratur in his versibus ex libello
 venerabilis *Richardi Barleii*
 militis.

Divitiis mundi fragiles qui corde sequetur,
 Perdidit eterni certissima gaudia cæli.
 Si tibi pulchra domus, si splendida mensa; quid inde?
 Si tibi sponsa decens, si sit generosa; quid inde?
 Si tibi sint nati, si prædia magna; quid inde?
 Si fueris pulcher fortis divesque; quid inde?
 Si doceas alios in qualibet arte; quid inde?
 Si faveat mundus, si prospera cuncta; quid inde?
 Si rota fortune se tollat ad astra; quid inde?
 Annos si regnes felix per mille; quid inde?
 Tam cito prætereunt, ut vanitas, ut nihil inde :
 Sola manet virtus qua glorificabimur inde.
 Ergo Deo servi, quia tot tibi promittit inde :
 Quodque fecisse voles in tempore quo morieris,
 Hoc facias iuvenis dum corpore sanus haberis,
 Et quocunque Die nil sancti egisse videbis,
 Hunc tibi vel penitus deperisse puta.



Ex eodem libello de eadem
materia hæc carmina
componuntur.

S Int tibi diuitia, sit honos, sit larga suppellex
Esse tamen vel sic bestia magnapotes:
Deniq, quicquid eris, nisi sit iustitia tecum,
Magna quidem dico, bestia semper eris.

The Conclusion.

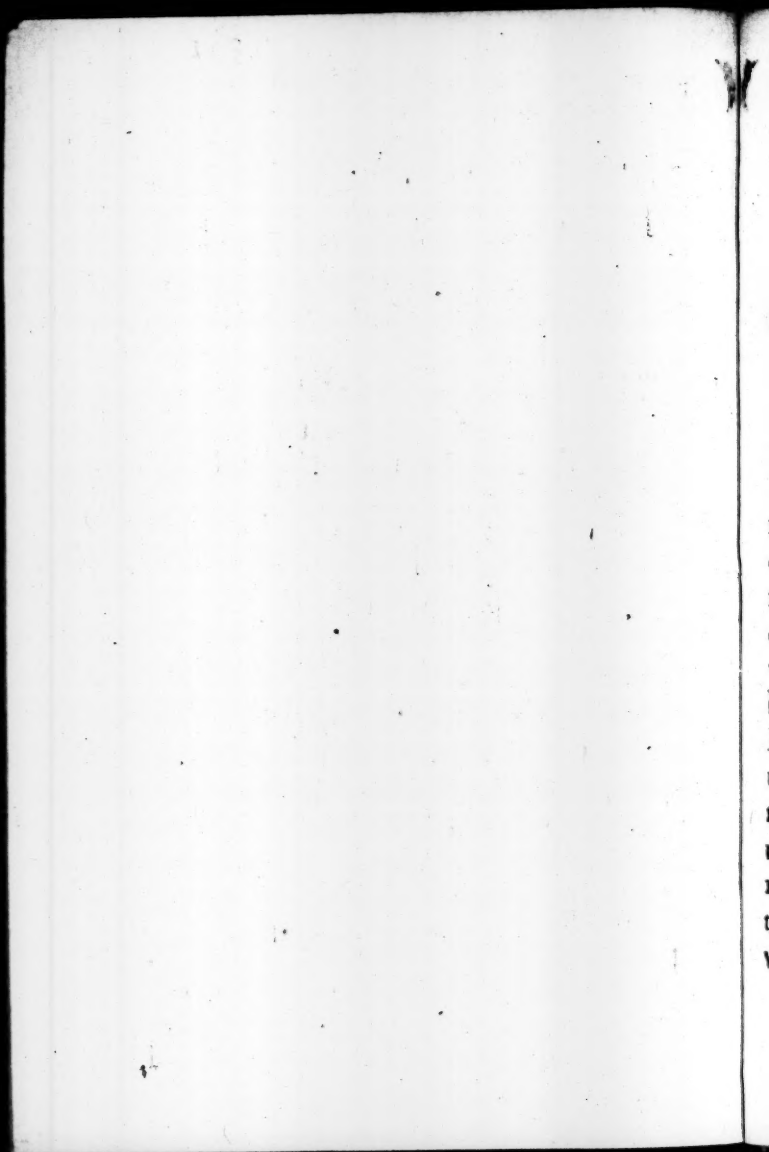
A prudent man feeth the plague, and
hideth himselfe; but the foolish goe on
still, and are punished.

Blessed is the man that feareth al-
way: but hee that hardeneth his heart
shall fall into euill.

The feare of the Lord leadeth to life,
and hee that is filled therewith shall
continue, and shall not be visited with
euill.

Y

A



A short exhortation and dialogue, shewing that Christ is to all true Christians life and ioy, and that death is their aduantage.

IT is good that we haue sometimes griefes, sicknes and aduersities ; for they driue a man to behold himselfe, and to see that he is heere but as an exile in imprisonment & banishment, wanting heavenly light, in a world and valley of misery, couered with darknes and shadow of death, where a man is oft times defouled with sin, encumbred with passions, disquieted with dreads, bounden with charges, busied with vanities, blinded with errors, ouercharged with labours, vexed with temptations, ouercome with delights and pleasures of the world and of the flesh, and grievously tormented, sometimes with sickness, penury and need : in which world there are also diuers kindes of Diuels, which do nothing day and night, but

range vp and downe , seeking whom they may deuoure, whose continuall care and onely desire is to deuoure the foules whom God hath created, who whether we sleepe or wake, eate or drinke, or whatsoeuer we do else, lie in wait for vs night and day , by all meanes, by all subtilty and craft, now openly, now couertly , aiming at vs with their poisoned arrowes to destroy our foules. Behold they haue laid infinite traps to take and entangle our feet , and all our waies haue they filled with snares to catch our foules ; they haue laid snares in riches, snares in pouerty, snares in meate, snares in **drinke**; in pleasures snares, in sleepe snares, in watching, snares : they haue laid snares in our words , snares in our workes, and snares in all our waies; and yet such is our extreame madnesse, that albeit we do continually behold these Dragons before our eies, with open mouth, prepared to deuour vs ; yet neuerthelesse we snort and sport
in

n our security & carelesnes, as though we were safe before them, who desire nothing, but our destruction: Our enemies to murther vs watch alwaies & sleep not, and we sleepe and watch not for our saluation, as one temptation goeth, another commeth, & the cause is, for we haue lost our innocencie. It is maruaile therefore that any man can be merry in this life, if he consider well how farre he is banished out of his heauenly country, and in how great perill to perish everlastingly his soule standeth: but through lightnes of heart, & negligence of our defaults wee feelee not, nay we will not feelee the sorrowes of our owne soule, but oft-times wee laugh, when we ought rather to weep, and mourne: for there is no perfect libertie, nor true ioy, but in the feare of God, and in a good conscience: neuer giue thy selfe to any manner vndiscreet mirth, for no maner of thing, as nigh as thou maiest haue done, sorrow for thy sinne, and meditate continually on

thy mortality and death, according to the counsell of *Salamon* in his booke of *Eccles*. Remember now thy Creator in the daies of thy youth, while the euill daies come not, nor the yeares approach wherein thou shalt say, I haue no pleasure in them, whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the cloudes returne after the raine: when the keepers of the house shall tremble, and the strong men shall bow themselves and the grinders shall cease because they are few, & they waxe darke that looke out by the windowes, and the doores shall be shut without, by the base sound of the grinding, and thou shalt rise vp at the voice of the bird, & the daughters of singing shall be abased: and thou shalt be a fraide of the high thing, and feare shall be in the way, and the Almond tree shal flourish, and the Grashopper shall bee a burden, and concupiscence shall bee driuen away: while the siluer corde is not lengthned, nor the golden ewre broken,

broken, nor the pitcher broken at the well, nor the wheele broken at the cistern, and dust returne to the earth, as it was, and the spirit returne vnto God that gaue it; For man shall go to the house of his age, he shall lie downe and be quiet, he shall sleep and be at rest, the eye that hath seene him, shall see him no more, and his eye shall returne to see no more pleasure: for as the cloud vanisheth and goeth away, so he that goeth downe to the graue, shall come vp no more, he shall returne no more to his house, neither shall his place know him any more: for he shall go and shall not returne, euen to the land of darknes and shadow of death shall he go, into a land, I say, darke as darknes it selfe, and into the shadow of death, where there is no order, but the light is there as darknes, and the iust and the wicked shall sleep together in the dust, and the wormes shall couer them, they shall be brought vnto the graue, and they shall remaine in the

heap, the graue shall be their house, and they shall make their bed in the darke, they shall say vnto corruption, thou art our father, and to the worme, thou art our mother, and our sister, and the slimy valley shall be sweete vnto them, and the worme shall feelee their sweetnes. There shal the wicked cease from their tyranny, and they that haue laboured valiantly shall be at rest, there shal the prisoners rest together, & heare no more the voyce of the oppressor, there shal be small and great, and the seruant shal be free from his master, and euery man liuing, shal draw after them, as before there were innumerable: wee shall bee brought all vnto death, and to the house appointed for all the liuing; For in the hand of the Almighty is the soule of euery liuing thing, and the breath of all mankinde: the daies of man are determined, & the number of his monethes are with him, hee hath appointed him as bounds, which he cannot passe, & man knoweth
not

not the houre of his death: for when his flesh is vpon him, he shalbe sorrowful, & while his soule is in him it shal mourn but when death shal come, then he slee-
peth, and riseth not: for he shall not wake againe, nor be raised from his sleep, vntill the heauens be no more. For all shall go to one place, all was of the dust, & all shall returne to the dust. But though after our skins, wormes destroy this body, yet shal we see God in our flesh, whom we our selues shall see, and our eies shall behold and none other for vs, though our reines be consumed within vs, for our redeemer li-
ueth, and he shall stand the last on the earth, and he shall bring euery worke to iudgment, with euery secret thought whether it be good or euill. Therefore take away grieffe, anger and enuie out of the heart, and cause euill to depart from thy flesh, & thinke oft on the say-
ing of the Apostle, in the 9. to the *He-
brues*. It is appointed vnto all men that they shall all once die, and after that
commeth

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commeth the iudgement. So Christ was once offred to take away the sins of many, and vnto them that looke for him, he shall appeare the second time vnto saluation; for we must all appeare before the iudgement seate of Christ, that euery man may receiue the things that he hath done in his body, according to that he hath done in his body; according to that he hath done, whether it be good or euill. This death the vnto which all flesh shal come, is either an entrance, or gate to perpetual liberty and pleasure, or to perpetual prison and paine: the death which maketh entrance to euerlasting paine is termed Ghostly, and the sicknes which warneth of the same is also Ghostly: which Ghostly sicknes and infection proceedeth of the malice of Satan, and corruption of our owne wicked nature, driuing all of whom it taketh hold either to error in religion, error in life, or error in both. Of error in life, the booke of *Wisdom*: speaketh, saying,
 Seeke

and death is great aduantage. 361

Seeke not death in the errour of your life, destroy not your selues through the workes of your owne hands. And of errour in religion it is spoken in the 106. *Psalme*, and 39. verse. Thus were they steined with their owne workes, & went a whooring with their owne inuentions. The like wherof is affirmed in the 2. Epistle of *S. Iohn*, where it is said, He that transgresseth and abideth not in the doctrine of Christ, hath not God, he that continueth and abideth in the doctrine of Christ, he hath both the Father and the Sonne; which commandement and lesson our Sauour had taught before in the Gospel of *S. Matthew*. the 15. chapter, and the 9. verse. And in vaine do they worship mee, teaching doctrines & commandements of men: as do all the heathenish idolaters, Iewes, Infidels, Turks, Heretikes & Miscreants, which do worship false gods or honour and serue the true God after a false manner, according to the inuentions and commandements of men,
embracing

embracing doctrines and traditions for the worship and seruice of God, more then are deliuered in the holy scriptures, the word of God, and some also contrary to the same, according as doth the Court or Church of Rome, and all the company of Catholike Papists, disciples and followers of the Court and Church of Rome, which ghostly sicknes, infectiō of error in religion, error in life, or error in both, bringeth with it euerlasting death both of body and soule, if the infected truly penitent, renouncing and detesting all his former errors, both of religion & life, be not washed, purged, and clenfed in the pretious blood of Iesus Christ the sonne of God; & so through Gods mercifull grace and goodnelle granted in his beloued sonne bee forgiven, and fully pardoned of the same, according as *S. Paul* affirmeth, That without blood nothing can be made cleane, and the blood of Christ shal cleanse our conscience from all sin, It is then necessarie

farie for you and all others that looke and hope for saluation, to belecue and hold stedfastly vnto your liues end, the true holy Catholike and Christian faith, cōteined sūmarily in the articles of our beleefe, according as the same hath bin of ancient time gathered and drawē out of the scriptures of the old & new testament, the holy writtē word of God, and is more amply and large declared in those holy bookes, with all other things taught in those bookes necessarie for a Christian man to instruct him fully, perfectly, and sufficiently in the way to euerlasting life.

Quest. Do you then truely and vnfeynedly belecue that all things pertaining to the true worship and seruice of God, and for the instruction and guiding of your soule in the right knowledge of the way to euerlasting life and saluation, are sufficiently and fully contained and taught in the holy written word of God, of the old and new Testament, and will you heartily
and

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and vnfeinedly renoūce al other faiths, worship and seruice of God, not being most truely contened and taught in those holy bookes?

Answ. I beleene and embrace that faith, worship and seruice of God, contened and taught in the holy books aforesaid, as only & fullie sufficient through the grace of Gods spirit, to instruct and teach my soule in the way to euerlasting life: and I do heartilie & vnfeinedlie renounce all faithes, worship and seruice of God, more then that, or contrarie to that which is most truelie and sufficientlie taught and deliuered in those holie bookes of the old and new Testament.

Reioice then and be of good comfort that god doth giue you grace to beleene and hold stedfastly the true ancient Catholike Christian faith of our Lord Iesus Christ, contained and fully taught in the holy bookes ofore said.

Qu. Do you as all true belecuers & christiā, confesse according as you are taught in gods holy word, that you haue not spēt the time of your life past so holily

and death is great advantage. 365

ly & vprightly as you ought to haue done, hauing in thought, word, & deed many times and waies transgressed the most holy cōmandemēts of god, deseruing therby the sentence & condēnation, of eternall punishment and hel^e fire?

Ans^w. *I confesse it.* •

Quest. Are you truely and vnfaignedly heartily sorry for it?

Ans^w. *I am, and I beseech God by his grace to make me truelie penitent of all my offences and trespasses.*

Quest. Haue you an earnest desire, and stedfast purpose through the power of Gods grace to amend your sinfull life past, and to lead a new life according to Gods holy will and commandements, all the rest of your daies, that God shall grant you life?

Ans^w. *I do earnestlie desire it, and I beseech God who is the giuer of all goodnes to direct me by his grace so to do.*

Qu. Do you truely, vnfaignedly and stedfastly belecue that Christ the Son of God, and sauour of the world hath died

died and shed his blood for you, and hath by his death and the shedding of his most precious blood washed and cleansed your soule from sinne, & giuen vnto the same by his gracious imputation, perfect wisdom, righteousness, sanctification & redemption through himselfe, that your body and soule may be deliuered through the merits of his death from euerlasting damnation, and obtaine euerlasting life?

Ans. I beleene, and I beseech God of his mercie to helpe mine unbeliefe, and to increase and strengthen this faith in me vnto my liues end.

Quest. Do you steadfastly beleene that there is no help, comfort nor saluation for your soule or body, but through the precious death and passion of Iesus Christ the sonne of God, who knowing no sinne was made to be sinne for vs, that we might be made the righteousness of God in him, according as the Apostle declareth in the 5. of the 2. to the *Corinths* and last verse: For he made

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made him to be sin for vs which knew no sin, that wee should bee made the righteousness of God in him? he alone being, as the same Apostle affirmeth, our wisdom, righteousness, sanctification and redemption.

An. I doe steadfastly beleene it.

Q. Are you hartily glad, and thankfull for this great mercie bestowed vpon you?

An. I am, and I praise God giue me grace so to be.

Be of good comfort then. and while your soule is in you, be thankfull vnto God for this his great mercy bestowed vpon you, and in the precious death & passion of our Lord and Saviour Iesus Christ. put your whole trust, commit your selfe vnto him, and with his precious body & bloud, couer your soule, and infold and wrap your selfe wholly in it, and say vnto him after this maner: O my sweet Saviour, for this thy names sake be it vnto me, according to this thy name looke vpon me a sinful wretch

Z

cal-

calling vpon thy holy name, and O fa-
uour, bee vnto mee a fauour for thy
names sake : For surely there is no man
iust in the earth that doeth good, and
sinneth not, neither any that can say I
haue made my heart cleane, I am cleane
from my sinne. Thou onely art the ho-
ly of all holiest, and I am the filth of all
sinners : but Lord if thou wilt, thou
canst make me cleane, say thou also vn-
to my soule, I wil be thou cleane. Who
can tell how oft he offendeth? O cleanse
thou me from my secret sinnes. Thou
Lord hast said also in the gospell that
the whole neede not the Physition, but
they that are sick, and hast also most
gratiously bidden vs to come vnto thee
when we feele our selues trauailed and
heauie loaden, saying in most sweete
and comfortable words, *Come vnto mee
all ye that trauaile and are heauie loaden,
and I will refresh you.* I come therefore
vnto thee because of thy sweet bidding,
fore trauailed and loaden with the bur-
den of my sinnes which are so heauie v-
pon

pon me, that I am not able to looke vp,
yea they are more in number then the
haire of my head, and my heart hath
failed me, but Lord let it be thy plea-
sure to deliuer me, make hast O Lord
to help me, for I am sore charged, and
cumbred with many euil temptations,
my heart is also intangled and oppres-
sed with many euil passiōs which come
of my flesh, of the world, and of the di-
uell, and there is none that can help me
or deliuer mee, nor that can make mee
free and safe, but only thou my Lord
God, my onley sauicour, to whom, I
commit me. Refresh me which am so
trauailed, lighten me which am so bur-
dened; thou art the most soueraigne
physition, and my soule is also sore sick
in sinne, heale mee which come to bee
made whole through thee, the sicker
that my soule is, the more desire it hath
to be healed, and the more neede hath
it of thee. Turne not thy face away
therefore from me, neither cast thy ser-
uant away in displeasure, leaue me not,

neither forsake me O God of my saluation : for why? in healing the deadly sicknes of my soule shall well be shewed and commended the greatnes of thy goodnes that wilt helpe and heale so wretched a creature : if thou receiue me into the large bosome of thy mercy, the place wil not be the more straitned, or lessened by me. It is true Lord that I haue sinned, and in the whole course of my life haue multiplied many offences, and no repentance or punishment of my selfe may suffice to satisfie thy iustice. But I humbly beseech thee to forgiue me O Lord, forgiue me, & destroy me not with my transgressions, bee not angry with me for euer by reseruing euill for me, neither condemne me into the euerlasting damnation of hell darknes, and paines prepared for the Diuel and his angels, for thou art the God, euen the God of them that repent, and in me thou wilt shewe all thy goodnes, for sure it is that thy mercies are endlessly more then mine offenses, and though
my

and death is great aduantage. 371

my transgressions are infinite, yet more infinite are thy mercies. Therefore if thou shalt enter into iudgement with me thy poore and vnworthy seruant, I wil lay before thee the rich righteousness of thy beloued sonne Iesus Christ my sauour, which hee hath purchased & giuen vnto me by his precious death: I will lay his righteousness giuen vnto me betweene my soule and thy iudgement, otherwise Lord I may not, nay I dare not contend with thee, for thine angry threatnings towards sinners are importable, but thy mercifull promises are vnmeasurable and vnsearchable, for thou art the most high Lord of great compassion, long suffering, and most mercifull. Thou Lord according to thy great goodnes hast promised repentance, and forgiuenes to them that sinne against thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may bee saued; I therefore a most wretched sinner bewaile my manifold sinnes, & earnestly

repent me of my former wickednes and vngodly behauour towards thee, and all my christian brothers & sisters gone before me, or remaining still in this present worlde, for I haue sinned against heauen and against thee, and I am no more worthy to be called thy sonne; & though for mine vnworthines I am not able of my selfe to purchase thy pardon hauing beene thy prodigal & wastful childe which haue wasted all the substance of my life in sinne, & am fallen to great wretchednes, yet I beseech thee blessed Lord to looke vpon mee with the eies of thy pitie, and receiue me in the reioicings of peace, and grant me the blessings of forgiuenes, and do away the wickednesse that I haue done, that I may appeare cleane vnto thee, as thou madest me, and receiue mee againe into fauour; and if thou answer vnto my Soule, thou hast deserued damnation, Lord I confesse that I haue sinned aboue the number of the sand of the sea, and my transgressions are exceeding
ma-

and death is great aduantage. 369

ny. I did not thy will, neither kept I thy commandements, & am not worthy to behold and see the height of the heauens for the multitude of mine vnrighteousnes, but I lay before thee betweene mine euill deserts, and thine vnsearchable and terrible iudgement, the death and sufferings of my sauiour and redeemer, which hath giuen his most precious body to be broken, and his blessed blood to be shed as a iust recompence for all mine offences, in whom only thou art pleased, & through whom thou canst not be offended with me: receiue O Lord, the merits of his precious death and passion, for those merits which I ought to haue had, and alas haue not; & now Lord I say againe, I put the most cleare shining and glorious bodie of thy beloued Sonne my Lord and sauiour betweene me & thy wrath, betweene my sinfull soule and thy feareful and terrible iudgements, & in the triumphant & victorious merits of his most precious death and passion, I

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commend my soule L O R D into thine
handes, for in that, that I liue now in the
flesh, I liue by the faith in the sonne of
God, who hath loued me, & giuen him-
selfe for mee, through whom, and for
whose sake I am assured that thou wilt
saue me that am vnworthy, according
to thy great mercie. Therefore will I
praise thee for euer all the daies of
my life, for all the powers of
the heauens praise thee,
& thine is the glorie
for euer and e-
uer, Amen.

Finis.

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